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SKANDA-PURĀNA

PART V

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SKANDA PURĀṆA

BOOK II: VAIṢṆAVAKHAṆḌA

SECTION II: PURUṢOTTAMA-KṢETRA-MĀHĀTMYA

CHAPTER ONE

A Dialogue between Jaimini and the Sages

Obeisance to Śrī Oaneśa. Here begins (descriptioo of) greatness of the holy place of Puruṣottama (Jagannātha).

1. After bowing down to Nārāyaṇa and then to Nara, the most excellent one among men, to goddess Sarasvatī as well as to Vyāsa, one shall utter "Jaya"[1] (the Purāṇa).

The sages said:

2-6. O holy Lord, conversant with all the scriptural texts, the knower of the greatness of all the Tīrthas, formerly, when the glorification of the Tīrthas was taken up, it was mentioned by you that a great Tīrtha named Puruṣottama[2] was extremely sanctifying. It is there that the Lord of Śrī abides as a wooden idol in the course of his sports as a human being. On one paying n visit to him he bestows salvation. He directly grants the benefits of all the Tīrthas.

Do recount it io detail to us. By whom was that sacred place created?

Lord Nārāyaṇa is refulgent and self-luminous. He is the Supreme

1. *Jaya*: Originally it was the name of Vyāsa's composition on Kaurava-Pāṇḍava War. In course of time it came to be used for all Purāṇas and even the Rāmāyaṇa.

2. *Puruṣottama Kṣetra*: (Jagannātha) Puri, Orissa. It is also known as Śrī Kṣetra, Bhauma Kṣetra, Divya Kṣetra. The Purāṇa regards this region conch-shaped and it is hence called Śaṅkha Kṣetra. Our Purāṇa states that it was originally the area of Śabaras (aboriginals) who worshipped Nīlamādhava.

Puruṣa. How does he stay there in a form made of wood?[1] Do narrate it, O most excellent one among eloquent speakers, O Sage, O Sire of all the worlds. O Brāhmaṇa, we wish to hear it as we have great eagerness and interest in (listening to) it.

Jaimini[2] *said:*

Listen ye all, O sages. It is a great secret.

7. Those who are not the followers of Viṣṇu will not have any devotion to him. By glorifying him the entire darkness disappears.

8-9. Formerly, having heard it from the lotus-like mouth of Śaṃbhu, it has been said by Skanda that the Lord of the universe is omnipresent and sanctifier of all. There are other shrines and holy places which dispel all sins, but this holy place is the very physical body of that great soul. He himself stays here in his (actual) physical form. It is well-known by his own name.

10. All those who wish to stay there, have their sins destroyed. What to say of those who actually stay there and visit Gadādhara (i.e. Viṣṇu)!

11-12. Oh, it is indeed a great holy spot extending over ten Yojanas (i.e. 120 Kms). It has emerged out of the waters of Tīrtharāja ('Chief of Tīrthas' i.e. the Ocean). It is full of sands. In the middle the great mountain Nīlācala shines like a single breast of the Earth. It can be contemplated upon from very far-off places.

13. Formerly the Earth was lifted up (by the Lord) in the form of a Boar; he levelled it up everywhere and rendered it stable by means of mountains.

14-15a. Formerly Brahmā created the entire (universe) of mobile and immobile beings, all the Tīrthas, rivers and oceans. As before he fixed up all the holy spots and thought thus as he had been overburdened with the function of creation:

15b-17a. 'How can I avoid the great task of creatioo once more?

1. The whole Purāṇa defends the wooden material used for god Jagannātha as 'Dāru-Brahman' (Wooden-Brahman, the Brahman of wooden material).

2. *Jaimini*: Jamini is said to be the author of a section of the Sāmaveda, of (Jaiminīya) Brāhmaṇa and Upaniṣad, of the (Pūrva) Mīmāṃsā, of a Gṛhyasūtra and of a late version of Aśvamedha part of Mbh. Most probably there were more than one Jaimini. Mbh, Ādi 67.89 regards him as a disciple of Vyāsa and he was the Brahmā (Superintendent) of King Janamejaya's Serpent-Sacrifice (Ādi 53.6).

The present narrator may be a different person, a namesake of that ancient sage.

How can the creatures afflicted with *Tāpatraya* ('the three types of miseries[1]') be liberated?'

Even as Prajāpati (Brahmā) was muaing thua an idea oceurred to him: 'I ahall eulogize the great Lord Viṣṇu, the sole cause of aalvation.'

Brahmā said:

17b-21. Obeisance to you, O Lord holding the conch, the discus and the iron club. O support of the universe, it is from the lotua coming out of your navel that I, the creator of the universe, was born. But, O Lord immanent in the universe, you alone know your own real form.

It is by your Māyā that the entire universe beginning with *Mahat* has been created. *Śabda-Brahman* (i.e. the Vedas which are considered the revealed word of Brahman and hence identical with Supreme Brahman) arose from your breath and became threefold (viz. Ṛg, Yajus and Sāman Vedas). Depending on that only as my source I created the world.

(*Defective Text*) You do not possess any attribute such as grossness, subtlaness, longness, shortness etc. Just as the bangles and other (gold ornaments) are identical with gold, so also this universe of mobile and immobile beings is identical with you,[2] O Lord, in spite of different forms on account of the three different Guṇas (Sattva etc.)

22. O great Lord, O Lord of the universe, you are the creator and that which is to be created. You alone are the nourisher and what is to be nourished. You are the support and what is being supported as well as the upholder.

23. With a mind urged by you everyone performs auspicious as well as inauspicious acts. Thereby he attains the suitable goal ordained by you alone.

24. You are the goal, the Lord (the supporter) and the witness, O Supreme Lord. O sire of the mobile and immobile beings, O Lord, the immanent soul of everyone, O merciful one, O Lord of the universe, be pleased with me now (because) I have (submitted to) you as my refuge.

Jaimini said:

25-26. On being eulogized thua by Brahmā the Garuḍa-emblemed Lord, resembling a dark cloud, having the conch, the discus etc. as his symbols, appeared before him seated on the Lord of birds. O excellent

1. The miseries are classified as *Ādhyātmika*, *Ādhibhautika* and *Ādhidaivika*.
2 Brahman or Viṣnu is also the material cause of the universe.

Brāhmaṇas, his lotus-like face gleamed. His lips throbbed as he was desirous of speaking (something).

Śrī Bhagavān said:

27-30. O Brahmā, it appears that the purpose for which you eulogize me cannot be achieved. The beginningless Avidyā is firmly rooted. It cannot be severed by the bonds of Karmas. How can birth and death cease to be when it (i.e. Avidyā) predominates! Still, O sinless one, if you strive in regard to this, I shall tell you the means whereby it shall occur gradually. O Brahmā, I *am* you; you are I. The entire universe is identical with me. Think that your interest lies where my interest also lies and not otherwise.

31. There is a region on the northern shore of the sea and the southern bank of Mahānadī. That region bestows the benefit of all the Tīrthas on the earth.

32. O Brahmā, those men of good intellect who reside there enjoy the fruits of the merits earned in the previous births.

33-36. Men deficient in merits, or those who are not my devotees are not born there, O Lotus-born one. From the forest of Ekāmra (modern Bhuvaneshwar in Orissa) and up to the shore of the Southern Sea (the Bay of Bengal) every step is better than the previous one. It is gradually (one step after another) sanctifying. The Nīla[1] mountain that shines on the seashore, is a well-guarded holy spot on the earth, very difficult of access even unto you. It is difficult to be comprehended by Suras and Asuras. It is enveloped by my Māyā. Eschewing all (external) contacts, I dwell there in physical form. I dwell in Purusottama after going beyond the perishable and the imperishable.

37-40a. My shrine and the holy place of Puruṣottama is not at all affected by creation or dissolution.[2] After going there, O Pitāmaha, you will see me like this in the form in which you see me now, O Brahmā, the form that is marked by discus etc. Within the Nīla mountain, at the root of the holy fig tree, on the western side there is a pool well-known as Rauhiṇa[3]. I dwell on its bank. Those who see me there

1. The low range of sand-hills on which the temple of Jagannātha is situated (De 141). The epithet 'mountain'(*-giri, -śaila, -parvata*) applied to this low sand-hill is a Purāṇic glorification

2. Every *Sthala-Purāṇa* claims this eternity to its Kṣetra, be it Puri or Karavīra.

3. Rauhiṇa Kuṇḍa: The tank in the compound of Jagannātha Temple. But the *kuṇḍa* mentioned here is probably lost. Another tank was actually built when the great Jagannātha Temple came up in the 12th cent. CE.

with the mortal eye and those whose sins are washed off by its water shall attain *Sāyujya* with me.

40b-44. Go there, O Lord of exalted magnificence. After seeing me if you go on meditating, another greatness of that sacred place shall become manifest to you. It will appear very strange even to you. It is not revealed by Śrutis, Smṛtis and Itihāsa and Purāna. On account of my Māyā it is not visible to anyone. Since you have eulogized me now, everything will be visible and manifest to you by my favour.

By staying there for a day (only) one attains that benefit which is mentioned as the merit acquired by pure souls (by visiting) all the holy Tīrthas, (by performing) rites, Yajñas and charitable gifts. (*Defective text*) By residing permanently there one attains the benefit of a horse-sacrifice.

After directing Brahmā thus, O Brāhmaṇas, Lord Puruṣottama vanished there itself, even as he was looking on.

CHAPTER TWO

Yama's Prayer

Jaimini said:

1. Then Brahmā hastened to the place where the Lord was present. He then saw the Lord in the same form as was seen at the end of the prayer.

2. On seeing the great Lord, he recognized him and became extremely delighted. Then, O excellent Brāhmaṇas, he became the storehouse of excessively wonderful knowledge.

3-7. With his eyes beaming with delight, he began to eulogize when an excellent crow arrived there from somewhere. It plunged into that holy pit full of merciful waters. On seeing Mādhava, the receptacle of mercy, having the lustre of blue gems and jewels,[1] it cast off its physical body of a crow and rotted on the ground. The Lord with the conch, the discus and the iron club stood at his side.[2] On seeing that

1. Nila-mādhava: The ancient form of Jagannātha as originally worshipped by Śabaras was an idol of azure blue stone and not the present wooden form.

2. This crow was named Bhuśaṇḍa Kāka and is installed near the Rohiṇa Kuṇḍa inside Jagannātha Temple Th' crow image has four hands holding a disc, a conch-shell, a club and a lotus-like Lord Viṣṇu. In view of this, the line may

achievement of a creature of lower order, not easily accessible even to eminent Yogins, O sages, Brahmā thought that the creation would gradually wear away. He then began to doubt the truth of the Upaniṣadic statement that only humans beings are entitled to salvation. There is nothing in this world which is difficult for a devotee of Viṣṇu to get.

8-11. He was able to see directly the truth of what had been said by the ancient Lord, O excellent Brāhmanas. By pronouncing his name a man is liberated from all sins. Is salvation difficult to get, O Brāhmaṇas, on his direct perception? If one casts off one's life mentally meditating on Viṣṇu, one is liberated. What wonder is there that anyone having the direct perception of the Lord attains salvation?

Wonderful indeed is the greatness of the sacred place named Puruṣottama, where, O Brāhmaṇas, even a crow perceived Hari directly.

Rare indeed is this holy spot that releases even ignorant ones. Wonderful is the greatness of this holy spot bestowing liberation on even a crow. What then in regard to those who are always endowed with calmness, detachment and perfect knowledge!

The sages said:

12-17. What did Brahmā do on seeing Mādhava called Nīla, as well as the crow that destroyed all physical bondage within a moment after seeing him?

Jaimini said:

On seeing that wonderful event, Brahmā began to meditate on Mādhava. By that time Pitṛpati (god of Death, Yama) came hurriedly to that place. He was agitated in the matter of retaining his authority. His face indicated distress. He heaved sighs. On seeing Mādhava on the Nīla mountain, he prostrated before him with eight limbs (touching the ground). He eulogized the Lord for the stabilization of his authority.

Yama said:

Obeisance to you, O Lord of the chiefs of Devas, O cause of creation, sustenance and dissolution. All the worlds are fixed and fastened to you like groups of beads strung into a garland. The universe is supported by you, created by you and nourished by you.

be interpreted "The crow was transfigured as holder of a conch-shell, discus and iron-club."

18-24a. You always illuminate everything in the form of the Moon and the Sun; I bow down to the Lord of the universe, the source of origin of all the worlds, the abode of the whole Cosmos, the sire of the worlds, the witness of the entire universe, the Lord devoid of beginning and end. Obeisance to the origin of the universe, to the ocean full of the waters in the form of the highest mercifulness, to the Lord whose power transcends the highest, the lowest and what is beyond the highest.

Obeisance to the Lord who is like the Sun unto the frost of the distress of worldly existence. Hail to the kinaman of the wretched ones, to the Lord who has created all other powerful Lords by means of his own Māyā. Obeisance to Him whose ropes (controlling powers) are Guṇas (like Sattva etc.). I bow to the Lord whose robes are yellow and devoid of impurities like the filaments of a lotus flower; to the discus-bearing Lord whose discus cuts off the shoulders of the enemies in great battles.

Obeisance to the Lord who held the Earth uplifted by means of his curved teeth. Obeisance to the Lord, the embodiment of the three Vedas. Obeisance to the Varāha form of Yajña; salute to the Lord whose eyes are the Moon, the Sun and the Fire. Obeisance to the Lord Narasiṁha (Man-Lion), who has driven away the enemies through his fierce form with curved teeth.

24b-30. The creation, sustenance and annihilation of the universe is a graceful sport of his side glance and thereby the creation of the variegated world consisting of beings of higher and lower order takes place frequeotly. I bow unto that Lord of the lustre of the blue clouds, whose appearance is like that of the precious stone sapphire, whose abode is a cave within the Nīla mountain and who is the storehouse of mercy.

I bow down to the enemy of Mura, the Lord who holds the conch, the discus, the iron club and the lotus, who grants auspiciousness and who dispels the entire mass of sins of those who bow down (to him).

Hail to you whose eyes are consecrated by contact with the outer corners of the eyes of Kamalā, to you whose chest is broad, fascinating to the minds and shining on account of the Śrīvatsa[1] and the gem Kaustubha.

Śrī possesses prosperity and glory by resorting to the pair of lotus-like feet of the Lord. On being resorted to by the people, Śrī grants them separately prosperity and perpetual glory.

Lakṣmī is Prakṛti and is of two different forms, viz. the *Parā* (superior)

1. Śrīvatsa is the curl of hair on the chest of Viṣṇu.

and the *Aparā* (inferior). Because of your desire to create, the Supreme Brahman without any modification or change has been immediately created (transformed) into one characterized by changes. I bow down unto that Lakṣmī who is full of all good characteristics, who is marked with auspicious features and who is permanently stationed on the chest of Viṣnu.

Jaimini said:

31. Śrīkānta (Lord Viṣṇu) who was thus propitiated by Dharmarāja (Yama) directed Śrī who was at his side with the lute in her hands. The Lord gave the directive by means of the outer corner of his eyes.

32. Honoured by him, Lakṣmī, the destroyer of the misery of worlds, sportingly said to Yama for the sake of the welfare of all the people:

Lakṣmī said:

33. The object with which you eulogize us both in this holy place is indeed difficult to be acquired. This sacred spot of Śrīpuruṣottama cannot be abandoned by us.

34-39a. Even at the close of the Kalpa this abode is sustained by Parameṣṭhin. Brahmā, the Lords of the Quarters etc. have no jurisdiction over this place.

Fruition of Karmas cannot take place here. (Sins) of men staying here, even if they be wicked, as well as of the creatures of lower order are burned like a heap of cotton in a blazing fire. Formerly you were created as the restrainer of those who, day and night, are fettered by the shackles of sin and merit. But (now) one is liberated from the bondage of Karma by seeing Lord Nārāyaṇa here, who has taken up a physical form and is as beautiful as sapphire. O son of Sun, your authority is restricted to the land of Karma (which is) other than this place. O Yama, do not be disheartened by this restriction being imposed on your jurisdiction so far as this holy spot is concerned.

39b-42. Brahmā, the grandfather (of the universe), is a Lord superior to you. He watches out of curiosity the lower animals attaining identity with Viṣṇu. This Lotus-born Lord knows the ripening of Karmas of everyone. After knowing the greatness of this holy place, he eulogizes Lord Gadādhara. Creatures which come under your jurisdiction do not remain here. O son of Sun, those who are liberated while living and those who are desirous of liberation reside here.

On being addressed thus by her, by Viṣṇu in female form, Yama who was devoid of pride and shyness (?) spoke these words:

Yama said:

43-46. O Mother, what has been ordered by you now has never before been heard by me. I am overwhelmed by ignorance. How can I know the excellent secret? I am deluded by egotism. How can I understand the greatness of that Lord whose form neither Brahmā nor the Vedas know? O Goddess of Suras, it has been commanded by you that this holy spot is the bestower of salvation due to the presence of Vāsudeva. God's will cannot be resisted. Viṣṇu who causes bondage elsewhere grants salvation here.

47-49. He is the creator of hells under my control as well as of heaven. If all those who die here attain salvation, O Mother, tell me in detail all these things: e g. the area of the holy land; the situation; the benefit of residing there; what are the various Tīrthas that are present here; if there is any thing by way of secret etc.; who is the presiding deity of this (particular) holy spot? Recount all these, so that I can move about fearlessly avoiding (what should be avoided).

CHAPTER THREE

*Story of Mārkaṇḍeya and the Greatness of Yameśvara**

Śrī said:

1. A good understanding due to the proximity of Viṣṇu has been engendered in you. I shall recount to you the wonderful story of this holy spot, O son of Son.

2-5. Formerly stationed on the broad chest of the Lord, O Yama, I looked out as this universe consisting of mobile and immobile beings,

*The story of Mārkaṇḍeya, the ageless sage, and his vision of *Pralaya* and the existence of the universe within the belly of the young babe lying on a leaf of Nyagrodha tree in the cosmic flood is described in Mbh, Vana 188, BhP XII.8.10, BmP chs 52-56 and elsewhere. But here as in NP chs 54-61 and BmP the main object is the glorification of Puruṣottama Kṣetra. The Kṣetra is unaffected by the Deluge; the Nyagrodha on the leaf of which Viṣṇu lies as a babe stands eternally at this sacred place.

got dissolved in Pralaya. At that time only two (survivors) were there, viz. this holy spot as well as I. At that time the son of Mṛkandu, the sage who had a span of life extending to seven Kalpas, did not get any place (shelter) to stand, as everything mobile and immobile had perished. He was not happy anywhere. Roviog around on that vast sheet of water of dissolution he saw a Banyan tree at a spot resembling Puruṣottama.

6-11. Floating and wading (gradually) he reacbed the foot of the Banyan tree. Near it he heard the words of a boy, "O Mārkaṇḍeya, come near me. Entering (unto me) cast off your immense misery. Do not be aggrieved."

On hearing those unimaginably wonderful words the sage experianced great surprise. He did oot even think of his personal misary.

(The holy spot) was not shattered by the waters of the Deluge; it was not burned by the Kālavahni (the Fire of Destruction), nor was it dried up or carried away by Saṁvartaka (i.e. Cloud of Universal Destruction etc.) in that extremely terrible, vast sheet of water. The holy spot looked like a boat. There a great Banyan tree appeared standing like a sacrificial post.

The Banyan tree was the body of the Lord. This holy spot held on to it. Its branch was not moved by the violent gusts of wind at the time of dissolution. The sage stood beneath it and thought thus:

12-16. 'How does this piece of land appear stabler while all the mobile and immobile beings have perished in the vast sheet of water of dissolution (of the universe). This excellent tree appears to be very tender. Whence is this humble utterance "O Mārkaṇḍeya, come" repeatedly coming without any (visible) source?' Thinking thus he floated on and saw Nārāyaṇa with the conch, discus and iron club in his hands.

O son of Vivasvān (i.e. Yama), be saw me also seated on the lotus of his body. He was helpless on account of water and gusts of wind, but then he regained composure and steadioess.

Delighted in hia mind, that sage prostrated before us with eight limbs touching the ground. In order to propitiate the Lord he uttered this prayer:

Mārkaṇḍeya prayed:

17. O ocean of mercy, save me. I have close association with those who follow your lotus-like feet. I possess the wealth of Rudra, Indra and the Lotus-seated Lord. But I am devoid of your devotion aod am wretched. I am scorched from all around.

18. O ocean of mercy, save me. I am wretched. Your lotus-like pair of feet served by Brahmā and others have unimaginable power. It is the real primary cause of the acquisition of (future) happiness and prosperity.

19. As a part of your person, this Cosmic Egg appears to be many crores of times (smaller). I have become distressed as this universe has become merged (in you) after having been sustained by you with your graceful charms.

20. The same gold appears different in the forms of bangles etc. The same Sun shining in the sky appears different in the waters contained in different (types of vessels) supporting them.[1] In the same way though you are one and devoid of attributes (yet) you appear in different forms.

21. Though you have no particular and exclusive interest (in any thing), though you are devoid of the will of taking up (any particular form), O Lord of boundless power, you take up physical bodies in every Yuga, conforming to your sympathy with the distressed.

22. Formerly, O Lord of the universe, your lotus-like feet were served by me, not with the understanding of the Ātman, and so I have become victim of the terrible consequences of that action. O ocean of mercy, save me. I am wretched.

23. O great soul, your body of the three Guṇas, that is the agent of the sportive actions of creation, sustenance and annihilation of all the worlds is the cause of *Mahat* etc. Obeisance unto you who are greater than Prakṛti.

24. The form of Brahman is omnipresent. It is very large and immeasurable. It goes on increasing in you. It has assumed the full-grown form. It is the cause of transformation. I resort to it that is my own soul and the soul of the universe.

25. In this extremely terrible, vast sheet of water there is no piece of land for standing, O Lord of Lakṣmī, on account of the showers of the cloud and the violent agitation caused by winds.

26. Save me who have become immersed in the ocean of worldly existence, O Viṣṇu, O Lord of the universe. Redeem me from this, O Govinda, by means of your benign glance from a corner of your eyes.

1. Such illustrations and the repeated references to Māyāvāda show the influence of Śaṅkara. Such portions belong to post-Śaṅkara period.

Śrī said:

27. As the Brahmanical sage was eulogizing thus, Lord Nārāyaṇa directly looked at him with benign eyes and spoke these words:

Śrī Bhagavān said:

28-29. O Mārkaṇḍeya, O excellent Brāhmana, you are extremely distressed because without knowing me a very severe penance has been performed by you. Only a long span of life has been the result thereof. See me lying on a leafy cup above this *Kalpavaṭa* (divine Banyan tree). I am in the form of a baby, O great sage. I am Kāla (Time) and the Ātman of everyone. Enter the widened mouth. It behoves you to remain there.

Śrī said:

30-39. On being told thus by the Lord, the sage had expressions of wonder on his face. He climbed (the tree) and saw the form of the baby. He entered his mouth. Through the throat he entered the huge belly of great extent. There the Brāhmaṇa saw the fourteen worlds, Brahmā and others, the Guardians of the Quarters, Suras, Siddhas, Gandharvas, Rākṣasas, sages, celestial sages, the Earth marked by the oceans, different kinds of Tīrthas, rivers, mountains and forests. Cities and towns were seen along with villages and market-towns. The Seven Pātālas[1] were seen and thousands of Serpent-girls too.

He saw Śesa holding op all the worlds. He was attended upon by serpents brilliant with exceedingly valuable gems. There were highly praiseworthy mansions set with gems and vessels of nectar. Śeṣa was exceedingly wonderful. He was adorned with a thousand hoods. He was expounding and analysing all the scriptural texts. He was in the midst of his disciples. That great sage saw within the Lord's belly averything that was created by Brahmā and everything that was within the bowels of the Cosmic Egg.

Moving about here and there he never saw the extremity of the belly. He came out of the belly and saw once again Puruṣottama seated as before, when he saw him along with me. With his eyes full of surprise, he bowed down and spoke these words:

1. The seven nether worlds (Pātālas) are: Atala, Vitala, Sutala, Nitala, Talātala, Mahātala and Pātāla.

Mārkaṇḍeya said:

40-41. O Lord, O Lord of chiefs of Devas, what a wonderful thing is this, O Lord? Within the confines free from the Mahāpralaya, creation too is seen. Your *Māyā* cannot be comprehended. How can it be known by me?

Śrī Bhagavān said:

42-44. O sage, know that this wonderful holy spot of mine is eternal.[1] There is neither creation nor dissolution here. There is no worldly existence (with transmigration from body to body).

Know that this holy spot is always of the same form. To those who realize me it gives salvation. This is the holy spot named Puruṣottama. One who has entered this does not go back to stay in a womb (i e. he gets liberation). He becomes the embodiment of perfect happiness as his form.

On being advised thus by the Lord, the great sage Mārkaṇḍeya became averse to other Tīrthas and said, "I will stay here". He bowed down to the Sire of the world and said with great delight visible on his face:

Mārkaṇḍeya spoke to Viṣṇu with great devotion and faith:

45. O Lord, bless me in this holy spot Puruṣottama. By staying here, O Purusottama, I will not be subjected to the control of (the god of) Death.

Śrī Bhagavān said:

46-48. I shall make your stay here, O Brāhmana sage, in the holy spot that is conducive to the achievement of salvation till the annihilation of all living beings. There is no doubt about it. At the end of the Pralaya I shall create (another) eternal Tīrtha for you. On the banks of that Tīrtha you shall perform penance and propitiate my second body Śiva.[2] With my compassion you will certainly conquer Death.

1. This eternality is a special feature of this Kṣetra. All *Sthala-Purāṇas* lay the same claim for their specific areas (e.g. Vārāṇasī, Karavīra)

2. As in the Māheśvara Khaṇḍa, this (Vaiṣṇava) Khaṇḍa also affirms the identity of Śiva and Viṣṇu.

Jaimini said:

49-51. Thus Mārkaṇḍeya, the great sage, was formerly granted boons (by the Lord). He resorted to a holy pit dug by the discus of Hari in the north-western quarter of the Banyan tree.[1] He worshipped Maheśvara with great penance. The Brāhmaṇa thus conquered Death immediately. This excellent pit became famous by the name of that sage. By taking the holy bath there and by visiting Śiva one shall derive the benefit of a horse-sacrifice.

Śrī said:

52-55. This holy spot extends to five Krośas[2] (i.e. 5 x 3 = 15Kms) inside the sea Two Krośas of the great holy spot fall within the shore It is devoid of impurities. It is scattered with golden sands. It is splendid with the Nīla mountain. The Lord of Viśva (Śiva) is directly identical with Nārāyaṇa. One should restrain sensual feelings and avoid sensual objects and stay on the seashore for worshipping the Lord of the universe. The sixty-fourth Lord (?) is well known as Yameśvara He destroys the control of Yama. By visiting this Lord and worshipping him, one shall attain the benefit of (the worship of) a crore of Liṅgas.

CHAPTER FOUR

*The Redemption of Puṇḍarīka and Ambarīṣa**

Śrī said:

1. The Bull-emblemed Lord who bestows everything dwells on the tip of the holy spot of the shape of a conch on the western border.

2. Nīlakaṇṭha is at the tip of the conch. This spot extending to a Krośa (3Kms) is the very rare, excellent and sanctifying holy spot of Nārāyaṇa himself.

1. This is the Mārkaṇḍa (Mārkaṇḍeya) Tīrtha, one of the five important Tīrthas (Pañcatīrthī) at Puri. Mārkaṇḍeśvara (Śiva) is on its bank

2. VV 52-55 give the usual dimension of this sacred place But it does not indicate its conch-shell shape mentioned in the next chapter vv 1-5.

* This chapter gives inter alia the locations of important sacred spots (deities, tanks) in the conch-shaped Purusottama Kṣetra.

3. The interior of the conch is flooded with the waters of the ocean, the Lord of rivers, up to the root of the Banyan tree.

4-10. The ocean at this place attained the status of the chief of all the Tīrthas because of its contact with the Banyan tree.

Just as the Lord, when perceived, is the bestower of salvation, so also this holy spot is conducive to salvation if a person dies here, and the ocean bestows salvation if a person takes his holy bath here.

Formerly out of anger Rudra cut off the fifth head of Brahmā. He could not get rid of that head (which clung to him). Holding it he wandered over all the regions of the Cosmic Egg. It was only after coming here that he could get rid of the skull.

The Liṅga named Kapālamocana is situated in the second *Āvarta* (turning) of the conch-shaped region (?). One who visits Kapālamocana,[1] worships it and bows down to it, gets rid of the sins of Brāhmaṇa-murder etc. One who dies in the region on the right side of it, is liberated from worldly existence.

My primordial Śakti named Vimalā[2] is in the third (turning) of the conch-shaped Kṣetra. O Dharmarāja, know that it bestows the benefits of worldly pleasures and salvation. He who devoutly worships, bows down to and glorifies it, attains everything desired and on death attains salvation.

11-14. These three are stationed in the naval region, viz. the holy pit, the Banyan tree and the Lord. From the (Tīrtha named) Kapālamocana and as far as the place where Ardhāśinī is installed, should be known as the central region of the conch. It is well-protected by the Discus-bearing Lord.

O Dharmarāja, at the beginning of creation, this Śakti of mine drinks up half of the water that was increasingly accumulated at the time of the Great Deluge. So she is known as Ardhāśinī.[3] He who visits her and bows down to her, enjoys perpetual worldly pleasures.

From the water-front of the seashore to the root on the Banyan tree the region is considered to be the bestower of salvation on insects, birds and human beings on dying here.

1. A Tīrtha called Kapālamocana with a similar legend of dropping of a sticking skull is found in many other sacred places in India.

2. This deity existed before the composition of MtP as it refers to its existence as '*vimalāpuruṣottame*' (MtP 13.35). Its temple was built *circa* CE 740-940 during the reign of Kara dynasty (H.K. Mahtab, *Odisā Itihāsa*).

3. A popular etymology of the name of the goddess.

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15-21. The interior of this sacred place is highly meritorious. It is desired even by Devas. People see all persons dwelling here as-holding discus and lotus.

All the Tīrthas together on the earth, in the firmament and in heaven are three and a half crores in number. They bestow heavenly pleasures and liberation.

This holy spot Puruṣottama is glorified as the king of all those Tīrthas. Among all the sacred places that bestow salvation this one is considered to be one which bestows (liberation called) *Sāyujya*. Those who dwell here do not become afflicted with sorrow due to old age, birth and death

This holy tank named Rohiṇa[1] is full of water called mercifulness. It exists permanently. Merely by its contact it bestows liberation from bondage. The water withio this increases during the period of dissolution and afterwards it dissolves here itself. Hence it is called Rohiṇa.

So do not feel aggrieved due to the loss to your authority here. O king of the dead, you are not the Lord of those who are entitled for liberation.

After instructing Dharmarāja thus Lakṣmī, the mother of the worlds, spoke courteously to Brahmā who was seated in front:

22-26. "O Lord of the worlds, O Brahmā, everything is known (to you). Declare that this holy spot bestows salvation on all creatures. Perform penance with Kāmākhya ('one whose name is Kāma') and Kṣetrapāla (the Guardian of the holy spot) or Vimala in view (*Defective Text*).

Nrsiṁha (Man-Lion) to the right of the Lord is the embodiment of Brahman itself. He is refulgent after tearing off the chest of Hiraṇyakaśipu.

By simply seeing this deity all the sins will be destroyed. There is no doubt about it. The devotee will be worthy of enjoyment of worldly pleasures as well as salvation. There is no doubt about it.

A person who forsakes bis life in front of this deity, shall attain *Sāyujya* with Brahman. Whatever holy rite he performs here, shall have crores and crores of times the merit thereof.

27. This is the shade of the Kalpa tree. It is illuminated by the Sun Nṛsiṁha. On death therein Avidyā (Nescience) perishes with or without perfect knowledge.

1. In Oriya language 'Rohiṇa' means a banyan tree (*Vaja*). Its association with the Banyan tree called 'Kalpa Vṛkṣa' gave it the name Rohiṇa. This tank is in the compound of the Jagannātha Temple.

28. Without the perfect knowledge resulting from *Śravaṇa* (listening) and other things prescribed by the Vedānta texts, which is very difficult for the ignorant people to acquire, O Brāhmaṇa, liberation is possible (to them) here.

29. In Avimukta (Vārāṇasī) the great Lord Śiva, the storehouse of mercy, whispers the knowledge of Brahman into the ears of the person who is desirous of salvation. He imparts the means of enlightenment also.

30. By means of that, by practising it intelligently, one shall attain salvation gradually (by degress). Thanks to the greatness of the instructor, his knowledge does not become deficient.

31. Those who give up their lives here shall instantaneously attain liberation from their own forms. O Yama, you need not entertain any doubt in this regard.

32. Those persons of confused minds who are bound by Karmas and those who are subject to coming into and departing from (this world), O son of Vivasvān, never get any faith in this matter.

33. They are as much confounded in their minds as a thirsty person who forsakes the sweet, cool water of Gaṅgā free from impurities and goes to a puddle.

34. (*Defective Text*) Those who leave this excellent holy place and wander over to other holy spots are like those who are satisfied with the sweet smell of a Palāśa flower (merely). The only result they get is weariness.

35. This ocean bestows salvation through holy bath. The Lord bestows salvation through his vision; the Kalpa-tree bestows salvation through its shade and the holy spot bestows salvation on men on their death anywhere (in it).

36. A man is liberated by means of that in which he has devout faith. There is no other Tīrtha like this.

37. He who abandons this Tīrtha and entertains interest in another Tīrtha is certainly deceived by the Māyā of Viṣṇu because he is too greedy and covetous.

38-41. There is no need of giving you more advice. You have directly experienced thus (when) the crow assumed the form of Viṣṇu.

Eight Śaktis have been glorified for the protection of the interior[1] of the shrine and the sacred spot. Formerly for the sake of a wife I was

1. *Antarvedī* is the area between the sea and the Banyan tree. It is the sacredmost spot in Puruṣottama Kṣetra.

meditated upon by Rudra by (undertaking) a severe penance. Gaurī who is going to be his wife has been created by me. She is the abode of all beauty and she came out from my body. At the time she was commanded by me: 'O gentle lady, do something pleasing to me in accordance with my suggestion. Protect the interior of the body shrine all round me by means of your *Mūrtis* (different forms).'

42-45. Out of love for me she stands in the quarters in eight forms: Maṅgalā stands at the root of the Banyan tree. In West stands Vimalā Sarvamaṅgalā stands in the posterior of the concb (Kṣetra). In North Ardhāśinī and Lambā are stationed. Kālarātri stands in South and Maṅcikā is in East. Caṇḍarūpā is well established behind Kālarātri. This holy spot is guarded by these Śaktis of very fierce forms. This is indeed very difficult of access to a man deficient in merits.

46-50. By visiting and glorifying these eight Śaktis all the sins will perish. One shall obtain the benefit of a horse-sacrifice.

On seeing the eight different forms of Rudrāṇī Rudra, Śaṅkara, split himself into eight forms and began worshipping the great Lord.

After propitiating Viṣṇu by means of penance he requested for an excellent boon: 'I shall stay very happily and comfortably wherever you stay, O Lord. Excepting you, O Lord of Kamalā, there is no other cause of bliss and salvation. O Lord, you are my immanent soul. Without you whence is a physical body? Those foolish persons who do not know you, take delight in unclean worldly pleasures. I have sought refuge in you who are like pure (cloudless) sky.' "

Jaimini said:

51-57. The Lord stationed himself in the middle and established Rudra as Kṣetrapāla all round. There are eight Liṅgas of Maheśvara (around), viz. Kapālamocana, Kṣetrapāla, Yameśvara, Mārkaṇḍeya, Īśāna, Bilveśa, Nīlakaṇṭha and Vaṭeśa at the root of the Banyan tree. By visiting, touching and worshipping these Liṅgas one becomes liberated.

Yama has no jurisdiction over those persons who die here in the holy spot. Achieve that object elsewhere, the object for which you came here. Yet the Lord of the universe is willing to dedicate himself to a devotee.

On being devoutly propitiated by Yama the Lord who dispels the distress of those who seek refuge in him, will cover up his Māyā by means of his discus Sudarśana.

In this excellent holy spot covered with golden sands, which could not be abandoned, she deceived Yama and made him proceed to his

own abode. She considered it good and thereafter spoke to Brahmā who was present in front.

Śrī said:

58. There will be a king named Indradyumna in Satya Yuga. He will be a follower of Viṣṇu and a knower of sacred texts. He will perform all (types of) Yajñas.

59-62. That excellent king will come here and perform great worship. For the propitiation of the Lord he will perform a thousand horse-sacrifices. The Lord of the subjects will do everything for the sake of his blessings.

One tree will split into four. Viśvakarmā will make the idols out of the wooden pieces. Propitiated by Indradyumna you will be the person who will install them. O grandfather, there will be the installation of idols resembling us.

63. On hearing these words of Śrī the Four-faced Lord and Yama went back to their respective cities with great joy.

64. Remembering the greatness of the holy spot repeatedly they had their hair standing on end all over the body on account of amazement and delight.

65-66. Now, O sages, the Lord still dwells there for the sake of helping the world. He is accompanied by Bala and Subhadrā. It is the same Lord who was propitiated by Indradyumna, the glorious Lord holding the conch and the discus, who resembles a dark-blue cloud and resides in a cave of mount Nīla and has wooden physical body.

67-74. The Lord who destroys the distresses of those who bow down to him, the ocean of mercifulness, is equipped with the discus Sudarśana made of wood.

By visiting him one will be relieved from the strong bondage of sins.

O excellent sages, it is as though all the good and meritorious actions of those who see the Lord (who dispels) the threefold distress like the Moon that dispels heat, have come to fruition simultaneously.

Indeed there are many incarnations of Viṣṇu, both divine and human. (His) wonderful deeds and greatness have been described. On account of great familiarity Suras do not honour human beings (?).

O Brāhmaṇas, the minds of Devas, Asuras, human beings, Gandharvas, Serpents, Rākṣasas and lower orders of beings dwell on Hari in that wooden idol. He is the soul of everyone and he causes happiness unto everyone.

They sustain themselves by this happiness of the Lord having a unique form. One experiences there what the Vedic words of Brahman have said, viz. "It dispels all the miseries of worldly existence and gives imperishable happiness. Therefore Brahman is sung about in the Upaniṣads as 'Dārumaya' (Brahman made of wood). Indeed the idol of wood will never bestow salvatioo aoywhere.

75. O Brāhmanas, a natural state cannot be obtained through an artificial one. Salvation is not an artificial one. How can it be the effect of an artificial wood?

76. The blessedness and prosperity of Brahman cannot be achieved without any basis. This excelleot abode of Viṣnu is a great mystery.

77. That idol is supramundane. It was revealed as though it was a worldly one. Where has it been heard or seeo that an idol speaks?

78-82. At that time the Lord with wooden idol granted boon to Indradyumna. O sages, seek refuge io Hari, the Lord, without (seeking) anyone else as your shelter. He is the sole asylum for the wretched and helpless ones. He takes us across the ocean of worldly existence.

His feet always deserve to be saluted by the mobile and immobile beings. Ha is the ultimate resort. Nārāyaṇa is the source of origin of the universe. He is the cause of creation and annihilation. He liberates (us) from all sins. He dispels all miseries. He enhances prosperity and glory. He is the protector of all Yogins. He nourishes all the creatures. He holds up and sustains all the worlds. He is the speech of all the languages. He condemns all the wicked ones. He dries up all marshes (i.e. sins). He resorts to the Nīla Mountain, O sages, seek refuge in the all-pervading Lord, the only support of all.

83. Though he is motionless and wooden-formed, he indulges in graceful divine sports. Even if there is only very little of devotion, he forgives a hundred offences of men.

84. In this connection I shall narrate to you a story of the Supreme Soul abiding in a wooden body out of sport, O sages. That story absolves (one) of sins.

85. There was a Brāhmaṇa and a Kṣatriya who hailed from Kuruksetra.[1] They became loving friends who moved about taking food together and playing together.

1. As stated in v 91 below,their names were Puṇḍarīka and Ambarīṣa Thess are imaginary. They are in no way connected with the great royal sage and the Brahmin ascetic of the same name mentioned in the old Purāṇas.

As described in the next chapter, these confirmed sinners were liberated at the sight of Jagannātha. Such is the great merit of merely seeing the Lord.

86-88. They deviated from decent behaviour. They ate forbidden things and got deluded. They did not study the Vedas, nor ever uttered *Vaṣaṭ* (i.e. never performed holy rites). They were devoid of Svāhā and Svadhā (i.e. they gave up sacrificial rites and Śrāddha to Pitṛs). They became ineligible for the practice of religious rites. They were defiled by great sins. They imbibed liquor and rejoiced in the company of harlots. Thought about the next world never occurred to them even in dreams. Behaving in this way they spent half of their life.

89-90. Once in the course of their wanderings they came to a place enclosed for sacrifice. Hearing from afar the hymns and the fascinating words of the scriptures and seeing all those holy rites prescribed in the Śrutis, O Brāhmaṇas, those two irreligious ones developed some faith in the path of piety.

91. They remembered their caste. Puṇḍarīka and Aṁbarīṣa censured their own evil deeds and spoke to each other:

92-93. "How will we cross this vast ocean of our sins incurred by us in this very birth and that too knowingly. It cannot fade away. Even the sacred treatises do not know what extremely rare expiation for the terrible sins that we two have heaped up is available.

94. Still let us ask these Brāhmaṇas in the sacrificial assembly about the redemption. They are well-versed in the Vedas and they have realized Brahman. They will accept us on our prostrating (in front of them)."

95. After deciding thus, they paid their respects to those Brāhmaṇas. They repeatedly confessed their sinful crimes and asked them (about the modes of atonement).

96-99. On hearing their words, those excellent Brāhmaṇas kept their eyes closed. They did not say anything. With great surprise visible on their faces they looked at one another (as though they wanted to say), "Alas, extremely terrible sins have been accumulated by these vicious ones. The sacred texts cannot step in to suggest a suitable atonement. Therefore we are not competent to redeem them."

Among them there was a prominent devotee of Viṣṇu who was the chief of the Assembly. He had destroyed all sins due to the greatness of his devotion to the Lord. He was the most excellent one among those conversant with apt utterances. He laughingly spoke to them:

The Vaiṣṇava said:

100. O Brāhmaṇa, O Kṣatriya, if you desire liberetion from the terrible heap of sins, go immediately to Puruṣottama.

101-107. It is the most excellent one among holy spots. It is there that Puruṣottama of wooden idol is present. The Lord had blessed the saintly king Indradyumna on account of his devotion. By propitiating that Lord of the universe, the wielder of conch, discus and iron club you will certainly attain the destruction of your sins or you will get liberation as you please.

He is like a forest-fire unto the mass of cotton (in the form) of the terrible evil deeds. This (mass of sins) cannot be wiped off by means of penance even in the course of crores of births. On seeing that Lord all the sins will be instantaneously destroyed. So do not delay. Go there quickly. Seek refuge in the Lord whose abode is on the pesk of the Nīla mountain in the holy land of Utkala (Orissa) on the shores of the southern sea. That Lord, the storehouse of merey, will grant you the accomplishment of what you desire.

On being directed thus, the Brāhmaṇa and the Kṣatriya became delighted. O Brāhmaṇas, they started towards Puruṣottama by that very path.

CHAPTER FIVE

Puṇḍarīka and Ambarīṣa Attain Salvation

Jaimini said:

1. They were disgusted in their minds. They gave up their association with hsrlots and others. They mentally meditated on Viṣṇu. They took to pure diet and holy rites.

2. After some time, they reached Hari's abode in the Nīla mountain. They took their holy bath in accordance with the directions and injunctions (in the scriptures) in the water of the Tīrtharāja.[1]

3. They stood at the entrance to the palace (i.e the shrine of Jagannātha). They prostrated with eight limbs (touching the ground), O Brāhmanas. They looked at the Lord but could not see him.

4. Not being able to see the Lord, their face became pale. They were agitated and anxious. They began the observance of a fast till the Lord could be perceived.

1. *Tīrtharāja* sea, as all sacred rivers join the sea. Here it means the Bay of Bengal on the shore of which stands Puruṣottama Kṣetra.

5. They began to recite the name of the Lord that is conducive to the destruction of sins. On the third night they saw a mass of refulgence.

6. Again for three days they steadfastly continued their fast. In the middle of the seventh night they saw the Lord.

7. By hearing the eulogies of the Devas they became endowed with divine knowledge. After shedding off the slough of sins they saw the Lord directly.

8-13. He had the conch, the discus and the iron club in his hands. He was adorned with divine ornaments. He had placed his lotus-like feet on the back of (i.e. had put on) gem-set sandals. His eyes resembled full-blown lotuses. The Lord had a smiling face. With his left arm he had embraced Lakṣmī who stood on his left. He was seen accepting a folded betel leaf offered by Laksmī.

Some of his lady attendants had bejewelled canes in their hands. Others had chowries in their hands. Some held lamps with fragrant oil. Some held lamps with gems and jewels for their wicks in their hands. All of them were well-adorned and were in the prime of their youth. There stood a certain bright-looking (lady) behind him holding a gem-studded umbrella. A certain lady who scorned at (i.e. surpassed) Pramlocā (an Apsaras) by means of her resplendent bodily lustre, held the vessel of incense near his face. It was kept fumigated with Agallochum. The Lord was seen blessing the Devas in front (of him) by means of his eyes over which a lock of hair gracefully swung.

14-20. The Lord blessed with his smiles Siddhas, groups of sages and divine sages, Sanaka and others, who kept their palms joined in reverence, with shoulders lowered in humility. They eulogized the Lord separately. Gandharvas beginning with Nārada were engaged in singing sweet and fascinating divine songs. The Lord attentively listened to them and gracefully blessed them with compassion.

In front of the Lord eminent Vaiṣṇavas, Prahlāda[1] and others, were meditating on his form. The Lord kept their minds attracted towards his person.

The Lord revealed his Cosmic form by means of the Devas and others who were reflected in the Kaustubha jewel that adorned his chest.

From above a shower of divine flowers was falling and the Lord

1. Son of demon Hiraṇyakaśipu. He was a very great devotee of Viṣṇu. It was to save him that Viṣṇu incarnated as Nṛsimha and killed Hiraṇyakaśipu. BhP regards him as a great Vaiṣṇava.

stood below. He looked at the group of celestial damsels whose splendour faded on account of the proximity of Lakṣmī. The Lord had many graceful movements of his body and he looked fascinating. On seeing the Lord with such divine grace and charm the Brāhmaṇa and the Kṣatriya became masters of all lores in a moment, O Brāhmaṇas. They circumambulated the Lord of Devas three times. They joyously prostrated (at his feet). With palms joined in reverence they eulogized him with great joy.

Puṇḍarīka said:

21. Obeisance to you, O supporter of the universe, O Nārāyaṇa, the cause of creation, sustenance and annihilation. Salute to you, O supreme soul, O ultimate resort.

22. You alone are the greatest truth, free from origin and destruction. Those who have the vision born of meditation know you as of the nature of eternal bliss.

23. How can those with confounded hearts know you who are pure consciousness, who are the Lord of the worlds, the basis (of the universe), greater than the greatest and absolutely free from impurities?

24. Those whose minds are perturbed on account of their desire to acquire sensual objects are excessively miserable. They are exhausted in the path of coming and going (transmigration of the soul in Saṃsāra). Are they ever happy?

25. Be compassionate and merciful towards me, O Lord. I have sought refuge in you. I am extremely wretched. I am confounded and foolish. I have committed misdeeds. I have fallen into the ocean of worldly existence.

26. In the whole of this world, O Lord, who else is our kinsman? Who is that person showing kindness to the wretched and the helpless even after neglecting his (more urgent) duties?

27. O ocean of merey, do save me who am perpetually moving up and down like a machine for drawing water, undergoing the torture of high and low movements.

28. You are the person who bestows salvation gracefully and sportingly. Those foolish persons who worship you with *Yogakṣema* (acquisition of what is not acquired and preservation of what is acquired) as their motive are deluded by your Māyā.

29. If your name *Nārāyaṇa* is pronounced even by chance, O Lord of the worlds, it becomes superior even to you.[1] It is the sole means

1. A reference to Ajāmila, a sinner who was liberated by pronouncing the name Nārāyaṇa (BhP VI, Chs 2 and 3). It illustrates the efficacy of God's name.

for achieving the fourfold aim (of life).

30. But you grant different Siddhis through several Yajñas (performed by men). You are the only refuge, O Lord, to those who have fallen into the ocean of worldly existence.

31. In order to take a senseless person to the other shore of the ocean of worldly existence, you are seated in the boat of knowledge with your hands on the oar of mercifulness.

32-33. You alone are powerful enough to grant salvation on being moved by exclusive devotion. Other Devas who have been mentioned in the scriptural texts as bestower of salvation lead (persons) to devotion unto you who like the Pot-born Sage (Agastya)[1] dries up the ocean of misery.

34. Hence, O Lord, be pleased. Grant me a firm devotion unto your lotus-like feet, whereby I can cross the sea of frightful worldly existence that is very difficult to cross (otherwise). I could then spare myself the strain of seeking the help of the Yogic path of eight ancillaries.[2]

35. I have nothing to do with the three things (aima in life) viz. virtue, wealth and love. They are sought after by persons of bad intellect. They are worthless. They give little happiness but great disadvantage. Command me to immerse myself in the ocean of happiness that surges up by meditating upon the pair of your lotus-like feet.

36. After eulogizing thus, the Brāhmana fell at the lotus-like feet of the Lord of the universe saying " Save me, O Kṛṣna" His words were drenched (and choked) with tears He got up again and remained praying with palms joined in reverence.

Ambarīṣa said:

37. Be pleased, O Lord, O soul immanent in everyone, You have innumerable heads and arms. Obeisance to you, O Lord with countless noses, eyes, hands and feet.

38. You are beyond the thirty-six principles.[3] Though devoid of extension, you display and manifest the illusory phenomena of the uni-

1. This exploit of Agastya (drinking-up of all the waters of the sea) is mentioned in Mbh, Vana 105.3-6.

2. The eight aṅgas (ancillaries) of Yoga are· Yama, Niyama, Āsana, Prāṇāyāma, Dhyāna, Dhāraṇā and Samādhi.

3. Śaivas and Śāktas add twelve intangible principles to the list of twenty-four principles of Sāṅkhya. The cult of Jagannātha synthesises both Vaiṣnavism and Śaivism. Hence Jagannātha's transcendence of 36 principles.

verse. You are the abode of the four types of living beings. O Lord with Cosmic Form, obeisance to you.

39-40. You are single-footed, three-footed and firmament-footed. Your feet are Tīrthas. Obeisance to that splendid soul from whose feet Gaṅgā rises and sanctifies the three worlds, whose name is glorified as purifying the sins including Brāhmana-slaughter, and who is the bestower of all auspiciousness.

41. O Lord, all Siddhis are achieved even by glorifying your name, yet out of curiosity the learned men of great intellect seek you.

42. If we resort to it, O Lord, the sacred water from your feet dispels all distresses. Make my devotion to your feet firm and steady. I have been assailed by the three kinds of distress.

43-44. I have no other Lord. Today I have nothing else to request you, prostrating myself before you. O Lord of the universe, I request a thousand times that my devotion to your lotus-like feet may be steadfast as long as I am alive. It is the seed, as it were, of all *Puruṣārthas* (aims of human life).

45. It is due to that devotion that Brahmā accomplished the creation of the universe, that Rudra annihilates everything and that Lakṣmī bestows prosperity.

46-47. O Lord mereiful unto the wretched, with my mind dwelling exclusively on you, I request you for that devotion. I am sinking in the mire of the primordial *Avidyā* (nescience) which is very difficult to cross and is very dense. O Lord of the universe, I perish in the absence of a support. There is no other ultimate resort for me than devotion unto you of exalted majesty.

48. The different paths opened up by Śrutis, Smṛtis etc. are causes of delusion. These are incompetent to function if they exclude devotion to you.

49-52a. O Lord, I have no other refuge. Be merciful unto me.

After eulogizing thus joyously he fell down like a rod on the ground near the lotus-like feet of the Lord of the universe, repeatedly uttering "Be pleased".

Then all those Devas duly eulogized and worshipped Keśava. They went back to heaven fully satisfied by his graceful, benign glances (fallen on them).

Puṇḍarīka and Ambarīṣa then opened their eyes. Since they were deluded by the Māyā of Viṣnu, they thought that what they had seen was only a dream.

52b-58. After seeing the divine grace and charm with the mortal eye directly, now they reverted to human feelings and emotions. Then they saw the Lord (in the shrine) seated on the divine throne. He resembled a dark cloud. His eyes were large like full-blown lotus. His lips were red and the nose charming. He was adorned with divine earrings. He held the conch, the discus, the iron-club and the lotus. He wore a garland of sylvan flowers. His chest was stout (and muscular). He had a charming necklace. He was brilliant with a valuable crown. He had on his chest the Śrīvatsa mark and the jewel Kaustubha. He was adorned with divine armlets. He had long arms. He was in complete readiness for saving the wretched and the distressed. He had a golden thread (round his neck) with a big jewel set in the middle. He wore divine yellow garment and had divine garlands and sweet-smelling unguents. He was seated on a golden lotus-like seat. He was closely embraced by Śrī. He dispelled the distress of those who resorted to him. He was an ocean of nectar that had surged up. He was like the Kalpa tree in full bloom bestowing the fruits of all desires.

59-63a. They saw the wielder of plough as a weapon (Balabhadra) seated on his right side. It is he with whom the Lord supports the universe with great strength.[1] He was the king of Serpents adorned with seven hoods. He was as lofty as the peak of Kailāsa. He was white in complexion and resplendent with gold ear-rings. He had a garland of variegated forest-flowers. He wore a divine, dark-coloured, silken robe. Inebriated with liquor, his lotus-like eyes rolled always. His back was slightly bent and the chest projected forward. His body was coiled up. His four arms were brilliant with the conch, the discus, the iron-club and the lotus. He was handsome with different kinds of ornaments. He was a destroyer of the sins of those who bowed down (to him).

63b-68. They saw the gentle lady Subhadrā in between them. She was as pink as saffron.

They saw Laksmī who was the abode of all beauty, who was bowed down to by all the Devas. She was stationed in the lotus-like heart of the Lord of Lakṣmī. She was sitting separately. The goddess held an excellent lotus. Her garments and ornaments were of divine nature. She was the destroyer of all sins. She redeemed those who were immersed

1. Balabhadra is an incarnation of Śeṣa, the serpent who supports the Earth. Hence his (Śeṣa's) attributes are applied to Balabhadra. Our Purāṇa, like Hariyaṁśa, describes him as a liquor-addict but, strangely enough, he proclaimed total prohibition at Dvārakā at a late stage (Mbh, Mausala 1.29).

in the ocean of worldly existence. She was the source of origin of deities.

They saw the excellent discus of Viṣṇu stationed on his left side. O Brāhmaṇas, it was made out of wood. It was brilliantly embellished in gold.

On seeing Viṣṇu stationed in four forms,[1] that Brāhmaṇa and the Kṣatriya considered their exertion in the early dawn fruitful. Recollecting that charming dream of sport, they were surprised.

69. "This is not a mere wooden idol. It is Brahman itself that shines here." They believed in this utterance of the Brāhmaṇas in the sacrificial assembly.

70-72. 'Where are we (what great difference there is), the great sinners who deserve only tortures; where is this manifestation of Viṣṇu in the assembly of the Suras! We had been fools. Now we have mastered the eighteen lores.[2] Hence this is not an error on our part. It is real knowledge unto us. That has been proved. They had said that the Brahman of wooden form stood at the root of the Banyan tree on the shore of the Tīrtharāja. On seeing it directly, a creature is liberated.

73-75. This Lord of the worlds is that very same (Brahman). He has four forms when he incarnates on the earth. He shines in four forms.

Therefore let us retain our life and stay in his presence. We shall not go elsewhere. We shall be averse to worthless pursuits of lust.'

After deciding thus, O sages, those two became engrossed in devotion to Viṣṇu. Always repeating the names of Nārāyaṇa, they attained salvation.

Jaimini said:

76-77. It is just incidentally that this secret conducive to the destruction of sins has been told. Those who listen to this story of Puṇḍarīka and Aṃbarīṣa and those who recite it always with great joy, go to the abode of Viṣṇu with great joy. They will go to the abode of Viṣṇu with all sins dispelled.

1. In Jagannātha Temple at Puri the four images, viz. Jagannātha, Balabhadra, Subhadrā and Sudarśana are worshipped. They as if constitute one object of worship, viz. Jagannātha and are called *caturdhā mūrti*. Hence the epithet *caturdhāvasthita*.

2. Eighteen Lores. Normally four Vedas, six Aṅgas of Vedas (such as Śikṣā, Kalpa etc.), Mīmāṃsā, Nyāya, Dharmaśāstra and Purāṇa constitute 14 lores. To these are added Āyurveda (Science of Medicine), Dhanurveda (Military Science), Gāndharva Veda (Science of Music) and Arthaśāstra (Political Economy) totalling to eighteen Lores.

CHAPTER SIX

*Description of the Land of Utkala**

The sages enquired:

1. In which land is that holy spot Puruṣottama, O excellent Brāhmana, where Nārāyaṇa reveals himself directly in the form of a wooden idol?

Jaimini said:

2. There is a land named Utkala. It is famous and is very sacred. There are many Tīrthas and holy shrines there.

3. The land is situated on the shore of the Southern Sea. The persons living there are models of good conduct.

4-6. The Brāhmaṇas there are given to good behaviour and the study of the Vedas. They perform Yajñas. Ever since the beginning of the creation there have been Vedas and expounders of Vedas and Śāstras (sacred literature). This land is glorified as the home of eighteen Vidyās (lores). At the behest of Nārāyaṇa Lakṣmī dwells in every house (there). The people are by nature shy and humble. They are free from mental agony and physical ailments. They are devoted to their parents. They are truthful in speech and are followers of Viṣṇu.

7. There is no one here who is not a devotee of Viṣṇu. There is no atheist here. All the people are ever ready to bring about the welfare of others. No one is greedy, knavish or wicked.

8. All the people are long-lived. Women consider their husbands gods. They are well-behaved and righteous and they are well-adorned with bashfulness and charity.

9. They have pride in their beauty and youthfulness. They adorn themselves with all kinds of ornaments. They are great experts in the conduct of life, befitting their nobility, chastity, age and decency.

*Utkala is a part of modern Orissa. According to our text (vv 27-28 in this Chapter) the country Utkala was situated between the Southern Sea (The Bay of Bengal) and the river Ṛṣikulyā, on the other side it extended from Mahānadī to the river Suvarṇarekhā. According to BmP 47.7 Utkala and Kaliṅga were seperate. In Purāṇic age the names Utkala or Oḍra were mostly used for Puri region. Strangely enough, Utkala and Oḍra are not included in the 72 countries of Kaumārikā Khaṇḍa of the SkP unless we presume Oḍḍiānā in the list is Oḍra.

This chapter depicts Utkala as heaven on the earth (Bhūsvarga).

10. The Kṣatriyas there are devoted to their duties. They are scrupulously engaged in protecting the subjects. They are liberal in charitable gifts. They are well-versed in the use of weapons and learning sacred treatises.

11-13. All of them always perform Yajñas with plenty of monetary gifts. Their sacrificial altars have the sacred posts decorated with gold. In their homes guests are worshipped far beyond their expectations. The Vaiśyas are engaged in such activities as agriculture, trade and breeding cattle. They please and propitiate with devotion and also plenty of wealth Devas, preceptors and Brāhmaṇas. If any suppliant goes to any house, he has no need to go to any other house.

14. They are experts in music, poetry, arts and crafts. They are pleasing in speech. The Śūdras there are virtuous and engaged in holy baths, charitable gifts and other pious activities.

15. They serve Brāhmaṇas, Kṣatriyas and Vaiśyas, physically, mentally, verbally and by means of wealth. Persons of mixed castes too are well-established in their respective duties.

16. The seasons do not have any vagaries; the clouds do not shower untimely. There is no damage to plants and vegetation. There is no desert land. Hunger does not afflict the subjects.

17. There is neither famine nor any epidemic (in the land). There is no split or division in the realm. There is no object not available there, if at all it exists on the earth.

18-26. This land is full of all good qualities and different kinds of trees and creepers, viz. Arjuna, Aśoka, Punnāga (Calophyllum inophyllum), Tāla (Palmyra), Hintāla (Phoenix tree), Śāla (Sal tree), Prācīnāmalaka (Flacourtia cataphracta), Lodhra (Symplocos racemosa), Bakulas, Nāgakesaras, Coconut Palms, Priyālas, Saralas, Himālayan cedars, Dhavas, Calectu, Marmelos, Jackfruits, Wood Apples, Campakas, Karnikāras, Kovidāras, Pāṭalas, Kadambas, Margosa, Niculas, Mangoes, Embylic Myrobalans, Oranges, Citrons, Nīpakas, Pomegranates, flowering plants of various varieties such as Mandāra, Pārijāta etc., Holy Fig Trees, Agallochum, Sandal trees, Kharjūras (Date Palms), Āmrātakas, Siddhas, Mucakundas (Pterospermum acerifolium), Kiṃśukas, Tindukas, Saptaparnas, Aśvatthas, Bibhītakas and various other trees of very charming nature.

There are Mālatīs, Kundas, Bāṇas, Black Karavīras, Ketakīs, Atimuktas, Kubjas, Cardamom, Lavaṅga (cloves), Karṅkolas, Dāḍimas, Bījapūrakas etc. There are rows of areca-palms and many hundreds of parks and gardens. The land is surrounded by mountains and rivers. This excellent land, O brilliant Brāhmaṇas, is named Utkala.

27-28. This land is situated between Svarnarekhā and Mahānadī reaching as far as Ṛṣikulyā that falls into the Southern Sea. In this holy spot there are many excellent shrines and sacred temples. Formerly they have been described to you, O Brāhmaṇas, in the course of the pilgrimage by me. This land of Puruṣottama is said to be now *Bhūsvarga* ('Heaven on the Earth').

CHAPTER SEVEN

The Story of Indradyumna

The sages asked:

1-3. O sage, in which Yuga did Indradyumna[1] live? In which land was his (capital) city? How did he go to Puruṣottama and how did he cause the idol to be made? Describe all these truthfully and in detail, O great sage, O omniscient one. We have great eagerness (to hear).

Jaimini said:

4-5. Very well, O excellent Brāhmaṇas, what you ask for is relevant. His (Indradyumna's) ancient anecdote helps to dispel all sins. It is meritorious and splendid. It yields worldly pleasures and salvation. I shall recount it as it happened in Kṛtayuga. Listen ye all, O sages, with great attention and with all the sense-organs under control.

6. There was a great king in Kṛtayuga, O Brāhmaṇas, (named) Indradyumna. That righteous-souled one belonged to the Solar race and was the fifth person (i.e. descendant) from the creator (Brahmā).

7. He was truthful in speech and of good conduct. He was of spotless fame and was the most prominent among sāttvika persons. He protected his subjects like his own children with justice.

8. He was expert in the Science of Spirit (i.e. perfect knowledge of Brahman). He was a hero with increasing (interest) in war. He was always active with devotion to his parents. He always worshipped Brāhmaṇas.

1. This king is different from the Indradyumna who was expelled from heaven for becoming obliterated from public memory (Mbh, Vana, Ch. 199). This Indradyumna is a legendary king of Avanti who built the temple of Jagannātha at Puri. His life story forms an essential part of this Purāṇa.

9. He had mastered the eighteen branches of learning and was like another Bṛhaspati (i.e. Preceptor of gods). In prosperity and glory he was another Indra and in the accumulation of wealth in the treasury he was (another) Kubera.

10. He was handsome with charming features and excellent grace. He was of good behaviour. He was charitable, an enjoyer of pleasures and one of sweet speech. He performed all Yajñas. He was friendly with Brāhmaṇas. He truthfully kept his promises.

11. He was the beloved of men and women like the moon on the full-moon day. (At the same time) he, being the exterminator of his enemies, was too dazzling to look at.

12-14. He was a devotee of Viṣṇu and very truthful. He had subdued anger and the sense-organs. He performed Rājasūya, the most excellent Yajña, and a thousand horse-sacrifices. He was highly glorious, desirous of salvation and devoted to virtue and piety. Thus endowed with all good qualities the king ruled over the earth at the (capital) city named Avantī situated in Mālava[1] country and well known all over the earth. He lived in that city which was rich in all kinds of precious stones and like another Amarāvatī (the capital of Indra).

15. Living there, the king carried on excellent and exceedingly wonderful devotional activities in regard to Viṣṇu mentally, verbally and physically.

16-18. While he was thus (devotionally) active, once, at the time of the worship of the Lord, the consort of Lakṣmī, within the *sanctum sanctorum*, he respectfully addressed his priest who was seated along with learned men, poets, Brāhmaṇas well-versed in the Vedas as well as Astrologers of great fame, "Let that excellent holy spot be known where we can see Jagannātha ('Lord of the worlds') with these (mortal) eyes."

19. On being asked thus by the excellent king, a follower of Viṣṇu, the priest faced the assembly of pilgrims and spoke these words with humility.

20. "O, O ye virtuous ones, experts in the knowledge of holy spots, eager to undertake pilgrimages, what our Lord intends has been heard by you all indeed."

1. Modern Ujjain. Old Purāṇas used it as the name of a country up to *circa* 200 CE. Avanī came to be known as Mālava after 700-800 CE (AGP 158-59). The mention of Mālava as a country here shows that this portion of the Purāṇa was composed after 700-800.

21. After knowing his intention, a certain eloquent person who had visited a number of holy spots said to the king joyously, as he stood there with palms joined in reverence:

22. "O Lord, O king, I have travelled through many holy places on the earth ever since my childhood. These (Tīrthas) have only been heard of by others.

23. There is a land in the subcontinent of Bhārata, famous as Oḍhra Deśa (i.e. Utkala, Orissa). It is on the shore of the Southern Ocean The holy spot is Śrī Puruṣottama.

24-25. There is a mountain named Nīlagiri there. It is surrounded by forests all round. In the middle thereof is a Kalpa tree (i.e. a Banyan tree) extending to a *Krośa* (3 Kms.). If one enters its shade one dispels the sin of the slaughter of a Brāhmaṇa. To the west thereof is the famous holy pool named Rauhina.

26-28. It is filled with primordial waters (*kāranāmbhobhih*) By means of its mere contact it bestows salvation. On its eastern bank is the body (i.e. idol) of Śrīvāsudeva made out of sapphires.[1] It is directly the bestower of salvation. He who takes his holy bath in the *Kunda* (holy pool) there and visits Puruṣottama acquires the benefit of a thousand horse-sacrifices and then becomes liberated.

There is an excellent hermitage there, famous as Śabara Dīpaka.[2]

29-30. It is on the western side of the Lord and is encircled by the abodes of Śabaras (hunters). There is a footpath leading to the temple of Visnu . It is there that Jagannātha himself is present holding the conch, the discus and the iron club. The storehouse of mercifulness grants salvation to all living creatures who visit (the Lord).

31. O king, I spent a year there in Śrīpurusottama observing holy rites and staying in the forest for the propitiation of the Lord of Devas.

32-33. The divine scent, O great king, of the heaven-dwellers who came there every night for visiting the Lord, is superhuman Different kinds of prayerful words are heard. Showers of the flowers of Kalpa tree are seen. This greatness is not revealed in any other shrine of Visnu.

34-39. An ancient legend too is heard there, O king. After seeing Mādhava a crow, a being of lower species, became liberated, though it is not authorized to perform any meritorious deed and though it was

1. The idol of Vāsudeva may as well be of black stone as '*nīla*' means 'black' also.

2. Jagannātha appears to be originally a god of a hill-people called Śabaras

devoid of knowledge, O king. Being thirsty it came to the Rauhiṇa Kuṇḍa in order to drink water. As the time had come, it gave up its life and attained *Sārupya* with Viṣṇu.

Formerly I had been stupid and ignorant. But thanks to his favour, now perhaps Śeṣa is second to me in the knowledge of the eighteen branches of learning. My mind has become free from impurities.

I do not see any Lord other than Viṣṇu. Since you are a devotee of Viṣnu and are always steadfast in holy rites, I have come to you for the sake of instructing you. Neither wealth nor a plot of land is being requested from you now. This is understood by me as useless. Worship Śrīdhara dwelling there."

40-41. After saying thus that man with matted hair vanished immediately even as everyone was looking on. The king was struck with great wonder. He became excited thinking, 'How can I carry this on?' He spoke to the priest in regard to the accomplishment thereof:

Indradyumna said:

42. This incident is superhuman. After hearing this from a superhuman person my intellect prompts me (to go) to the place where that Gadādhara is present.

43. O excellent Brāhmaṇa, my virtue, wealth and love are under your control. The three aims in life have been accomplished through your grace which was not against me (i.e. you were favourable to me).

44. If now, O excellent Brāhmaṇa, you go on this errand, all the four aims of my life shall be achieved by me.

The priest said:

45. Of course, I shall do this so that you will be able to see with your eyes covered with skin (i.e. your physical, human eyes) Keśava, the Lord who directly confers liberation (from Saṁsāra).

46. I shall endeavour in this matter (so carefully) that we all shall reside in the holy spot (called) Śrī Puruṣottama along with our associates and assistants.

47. What can be a better success than this, O king, in the birth of a human being, if you can directly perceive Mādhava, the Puruṣa beyond Tamas.

48. My younger brother named Vidyāpati will also go now along with your spies who frequently tour many lands.

49-50. He will go there and after visiting the Lord of the universe

there on the mountain, he will make a piece of land fit for the residence of your camp. He will soon bring the news (that everything) has been fully arranged. It will be for our welfare.

On hearing his words the king said again:

Indradyumna said:

51-54a. Good, O Brāhmana! Excellent arrangement has been thought of after due contemplation. Even at the outset, on hearing about this, I have decided that I will reside in that holy place in the presence of the Lord. So let your brother go. He will accomplish everything as desired.

After saying this the king entered the inner apartment joyously. At the behest of the king the priest honoured all of them duly and made them go to their respective hermitages.

54b-56. An auspicious hour was fixed by the astrolngers After performing the holy rites (called *Svastyayana*[1])for his safe journey, the Brāhmana bade him farewell. He got into a flower-bedecked chariot along with trustworthy emissaries.

Then, O Brāhmanas, seated in the middle of the chariot that Brāhmana Vidyāpati thought thus in his mind:

57. 'Oh! my life is fruitful. My night has dawned into a fine morning since I will be viewing the lotus-like face of the Lord that dispels sins.

58-59. Ascetics strive day and night through various means beginning with *Śravana* (listening) etc. and then see the Lord dwelling in (their) lotus-like heart. I will now see that Discus-bearing Lord directly, the Lord who is residing on the peak of the Nila mountain, who holds a physical form but who dispels all connections with physical bodies.

60. It is not possible to fia and visualize the form of the Lord through the words of Śruti, Smṛti, Itihāsas and Purānas. I will now see that eatraordinary form of the Storehouse of Fortune and cross the ocean of worldly eaistence.

61. To-day I will directly visualize that Lord of the universe who is incomprehensible and immeasurable, who dwells on the mountain and by glorifying whose names the three groups of sins[2] of thnse who remember him perish.

1. An expiatory rite to avert evil. Benedictory mantras are used therein
2. Sins commined by thought, word and deed.

62. In the case of one who does not meditate on the lotus-like feet of the Lord, the abundant darkness that has settled in his soul does not perish through his Karmas. At every step he will be acquiring more and more misery.

63. The Vedāntic passages say that one may propitiate the subtle spirit dwelling in the soul encased in five sheaths (i.e. those of *Anna*, *Prāṇa* etc.) and enclosed in its own cavity, but one may not realize it. I salute that Primordial Being that can be realized only by its own *Vidyā* (knowledge).

64. I seek refuge in that Lord of the entire universe, each of whose bodily hair supports a Cosmic Egg, who has a thousand (innumerable) heads, feet and eyes, who is ancient and eternal and from whose breath the mass of the Vedas has come out.

65-66. I seek refuge in that Lord who has *Praṇava* (Oṁkāra) for his body, who is devoid of all despicable forms fashioned or superimposed and through whose Māyā this illusory visible world has been created with creation, sustenance and annihilation as its nature. I will directly view that Lord near whom a being of the lower order came casually for the sake of quenching its thirst and attained the *Sārūpya* type of salvation with that very body.

67. Ah! How wonderful it is that one merit of mine acquired in the course of a crore of lives has cropped up indicating my good luck! With these mortal eyes I will see the bulbous root (i.e. cause) of the universe.'

68. Thinking thus, with a delighted mind, the Brāhmaṇa did not notice that a long distance had been covered, thanks to the speed of the chariot.

69-70. After midday had passed and a greater part of the day yet remained, the land named Oḍhra was seen ahead on the way itself. O Brāhmaṇas, this land is an ornament unto the universe.[1] It sanctifies the sphere of the earth.

Thus observing forest regions, mountains, forts etc. on the way he reached the banks of Mahānadī[2] at the time of sunset.

1. Such complimentary references to Oḍhra or Utkala (a part of Orissa) throughout the work and a eulogy of that land in one complete chapter (Ch. 6) calling it 'a *Bhūsvarga*' (Heaven on earth), the ornament of the universe show that the author was a resident of Oḍhra.

2. A famous river in Orissa. Formerly it marked the border of Kaliṅga.

71. The Brāhmaṇa got down from the chariot and performed the daily religious rites with sincerity. After performing the evening Sandhyā prayer he meditated on the Slayer of Madhu.

72-75. He spent the night within the chariot itself. Early in the morning, he concluded his daily religious rites and hurriedly crossed Mahānadī.

Contemplating on Govinda as he was seated in the chariot, he set out. On the way he saw, O Brāhmanas, the villages of those well-versed in Vedas, who performed Yajñas and were of fiery splendour. The villages were adorned with areca palms. After passing through the Ekāmraka forest[1] the Brāhmaṇa saw the people holding a conch, a discus, an iron-club and a lotus. He thought as though he had taken a new birth and had adopted a divine form.

76. He immediately got down from the chariot and prostrated with eight limbs touching the ground. His eyes became filled with tears of joy. He did not see anything else.

77-78. O Brāhmaṇas, he saw Viṣṇu mentally and externally. He proceeded thus seeing, meditating on and eulogizing Hari. He saw the Nīla mountain covered with forests and adorned with Kalpa and banyan trees. It scraped the sky and destroyed the sins of those who visit it.

79-80. It is the extremely wonderful abode of Hari in embodied form. Climbing on to the top of the mountain, the Brāhmaṇa who was eager to see Mukunda, sought the path all round but could not see one. Therefore he spread Darbha grass on the ground, and controlling his speech slept there.

81. For the vision of the Lord, he sought refuge in him alone. Thereupon he heard a superhuman speech behind the mountain.

82-84. It was the voice of those who were talking together on the subject of devotion to the Lord. Therefore, Vidyāpati became delighted and followed the voice, O Brāhmaṇas. He saw the seat of lighting of the holy shrine?[2] It was known as Śabaradīpaka. All round, it was surrounded by the houses of Śabaras (hunters). The Brāhmaṇa went there slowly and entered the premises with great humility. (There) he saw those devotees of Viṣṇa holding conch, discus and iron-club.

85-88. The Brāhmaṇa bowed down his head and stood there with palms joined in reverence. Then a Śabara called Viśvāvasu, whose body was covered with grey hair and who had completed the worship

1. Forest area round modern Bhuvaneshvar
2. Probably 'the kṣetra shaped like a lamp' (*kṣetrasya dīpasaṃsthānam*)

of Hari, came out from the middle of the mountain that very moment. He appeared splendid with the remnants of the worship (in his hand). On seeing him the Brāhmaṇa was delighted. He thought thus: 'This leading devotee of Viṣṇu has come here from the abode of Hari. He is tired. He is bedecked with the remnants of the worship. From him I shall get the rare details of Viṣṇu.'

Even as the Brāhmaṇa was thinking thus, he was addressed by the Śabara:

The Śabara said:

89-90. From where have you come to this impassable forest region? You are extremely tired with hunger and thirst. Be pleased to sit here comfortably for a long time.

He gave him *Pādya* and a seat as well as *Arghya*. Viśvāvasu then said to the Brāhmaṇa with humility in his speech, explaining the thing under reference:

91-92. "How do you wish to sustain your life (i.e. satisfy your hunger)? O Brāhmaṇa, with fruits or with cooked food? Whatever is liked by you will be given to you by me, O Brāhmaṇa. It is my good luck, O holy lord. My life has become fruitful since you have come to my house like another Viṣṇu himself."

93-99. As the Śabara said this, the eminent Brāhmaṇa said to him: "O great devotee of Viṣṇu , I have nothing to do with fruits or cooked food. O good Sir, see that the purpose for which I have come from a great distance is fulfilled. I am the priest of king Indradyumna, a resident of the city of Avantī. I have come here desirous of seeing Viṣṇu.

In front of the king there was an assemblage of pilgrims. At that time this was heard. In the context of Tīrthas and holy spots, this was referred to by someone. This holy spot was mentioned in front of the king by a person with matted hair. That Brāhmaṇa mentioned everything in the proper order. It is for this purpose, O gentle Sir, that I have been sent by the anxious king, i.e. to see Hari Nīlamādhava dwelling here. Until I see the Lord and take the news to the king, I shall be observing fast surely. Hence, O gentle Sir, show Viṣṇu unto me."

CHAPTER EIGHT

The Messenger Vidyāpati Returns

Jaimini said:

1-4. On being told thus by the Brāhmana, the Śabara became worried. He thought thus: 'Janārdana who is kept secret is our means of sustenance. Our bad luck appears impending due to which he is to become known to all people.[1] If I do not show (Lord) to this Brāhmaṇa, he will curse me. A Brāhmana is to be honoured by everyone, particularly when he is a guest. If his desires are not fulfilled, both the worlds of mine will be fruitless.

5-10. When this Lord vanishes, when Mādhava becomes invisible beneath the ground, King Indradyumna of exploits comparable to Indra, who is to go to the world of Brahmā along with his physical body, will come here along with his subjects and perform a hundred horse-sacrifices. He will install the four forms of Visnu in wood. If the Brāhmanaguest be highly fortunate, the disappearance of the Lord will be imminent. Hence I will show him Acyuta of Nīlendramaṇi (having the colour of blue sapphire). When a duty has been ordained by fate, no manly effort to avert it is advisable.'

(Pondering over this repeatedly) in his mind the Śabara said to the Brāhmaṇa who was meditating on the immutable Visnu in front:

The Śabara said:

11. The news that King Indradyumna will come and reside here has already been (traditionally) heard by us before.

12. You are more fortunate than he, because, O Brāhmaṇa, you will be seeing Nīlamādhava (directly) even prior to him. Come. Let us go to the ridge.

13-16. After saying this, he grasped him by the hand and went to the forest along the path. He climbed up and up along the rugged and rocky path full of difficulties. Only one man could walk along that path at

1. The Śabara correctly and helplessly anticipates the danger that a new advanced culture is going to swallow up the simple primitive culture of the aboriginal Śabaras.

a time. The way was even more difficult to traverse on account of thorns. As the path was nearly enveloped in darkness he guided the Brāhmana by oral directions.

Within two Muhūrtas they reached the bank of the holy tank Rauhiṇa. On seeing it he said to the Brāhmaṇa, "O excellent Brāhmaṇa, this tank is a great Tīrtha named Rauhiṇa. It is the source of all waters. By taking holy bath here one goes to the abode of Lord Viṣnu, O Brāhmaṇa.

17. To the east of it there is the great Banyan tree like the Kalpa tree with plenty of shade. One who comes within the shade of this tree dispels the sin of Brāhmaṇa-slaughter.

18. Between these two, inside the bushy growth of trees, see directly the Lord of the universe expounded in the Vedāntas.

19. By having a view of him you shall shed off the mass of your sins. After this you will have no grief of falling into the ocean of worldly existence."

Jaimini said:

20-21. The Brāhmaṇa took his holy bath in the Kuṇḍa. Highly delighted in his mind, the extremely intelligent one bent down and lowered his head from a distance. Mentally and verbally he eulogized Hari with concentration and words choked with delight.

Vidyāpati said:

22. O Puruṣa beyond Pradhāna, O all-pervading one, O Lord greater than the greatest, O Lord transforming yourself into the mobile and immobile beings, O highest reality, obeisance to you.

23. O Lord of the universe, you are the only person worthy of being propitiated by means of all holy rites laid down in Śrutis, Smṛtis, Purāṇas and Itihāsas.

24-25. O Supreme Lord, it is from you that the whole of this universe is evolved at the time of creation. O God, it has you as its support and it is protected by you alone. At the end of the Kalpa everything is withdrawn in the space in your belly and it stays there comfortably.[1] O Soul of all, O Immanent Soul, obeisance to you.

26. Salute to you, the Lord of Devas; obeisance to you in the form

1. It is believed that when at the end of the Kalpa the universe is destroyed externally, actually it is taken in the belly of the Lord where with its mobile and immobile beings it remains intact.

of the *Trayī* (three Vedas). Hail to you who always illuminate the universe (assuming) the forms of the Sun, the Moon etc!

27. Obeisance to that sanctifier due to the contact with whose lotus-like feet Gaṅgā becomes filled with all the Tīrthas and purifies all the worlds.

28. Hail to you who enliven the universe and transform the *Havis* (ghee offerings in sacrifices) that have been sanctified by Mantras and been duly poured in the (sacred) fires!

29. Obeisance to that *Ātman* (Soul) identical with Brahman, who is devoid of all blemishes and is an embodiment of bliss, on a part of whom all the worlds subsist.

30. Hail to you, the witness unto the universe, to the form free from impurities, to the Lord of auspicious forms, who are the master of Māyā and devoid of all attachments!

31. Obeisance to you who have all forms, have many (innumerable) feet, eyes, heads, mouths and arms, who conquer everything and who have the forms of all Jīvas.

32. Obeisance to you, O lover of Kamalā (Lakṣmī). Bow to you, O lotus-seated one; obeisance, O Lord with eyes like petals of lotus; save me, O Puruṣottama.

33. Redeem me from this multitude of miseries of worldly existence. I am suffering by transmigrating in this worthless world. I am harassed by ailments and griefs. I have sought refuge in your lotus-like feet.

Jaimini said:

34-35. After thus eulogizing the Lord of Suras, who has Pranava (*Oṁ*) for his form, the Brāhmaṇa bowed down in front of Hari and repeated the Praṇava Mantra. At the end of bis Japa he became calm in his mind. With palms joined in reverence he approached the Lord and stood thinking his objects as being achieved and blessed. Then the Śabara spoke to the Brāhmaṇa :

Viśvāvasu said:

36. O eminent Brāhmaṇa, you are satisfied on seeing the Lord now. It is the close of the day. We shall go home. You are hungry and tired.

37. Residence in the forest suits wild animals. It is not proper for us to stay here. While there is yet sunlight, let us go home.

38. After saying thus, the Śabara caught hold of the hand of the Brāhmaṇa and returned to his hermitage hurriedly, O excellent Brāhmanas

39. Meditating upon the Lord of the universe, the ocean of bliss, the Brāhmana was not at all aware of the pain of hunger, thirst and exhaustion.

40. On account of his joy and indifference to (his) physical body, he did not feel pain when he walked on the uneven and rugged rocky path, very difficult to tread upon on account of a great deal of thorns as well.

41. Going thus, the Brāhmaṇa and the Śabara, both great devotees of Viṣṇu, reached the abode of Śabaras in the evening.

42. There the excellent Śabara duly honoured the Brāhmaṇa who had come as a guest by means of different kinds of dishes.

43. He became satisfied with the royal welcome, honour and services offered by him. He became surprised very much at the rare hospitality of the Śabare.

44-46. 'This Śabare lives in the heart of the forest full of difficulties and inconveniences. He sustains himself with the products of the forest. How then did these dishes befitting kings become available within his house? It is a great mystery.'

As the Brāhmana was wondering thus, the Śabara spoke to him with great humility.

The Śabara said:

47-50. O Brāhmaṇa, have you been relieved of your weariness? Have you got rid of your hunger and thirst? How can city-dwellers get comfort and happinesa in the house of forest-dwellers? The customs and manners of city-dwellers are not known to others, especially to Śabaras. Among the persons who live in a royal palace the minister and the priest of a king are the most superior ones. Between these two, the priest should be revered like the king himself. Thia ia approved by the scriptural texts. King Indradyumna is a powerful Emperor. If you are satisfied, O Brāhmaṇa, he will certainly be satisfied.

When the forest-dweller said thus, the Brāhmaṇa became more pleased. He lovingly spoke these words to the Śabara who spoke with wonderful humility:

Vidyāpati said:

51-52. O gentle one, for serving me you have brought superhuman

and divine objects not seen even by kings. It is surprising that these divine objects could be in store in the abode of a Śabara. I have increasing curiosity to know this, O gentle one.

The Śabara replied:

53. My mind is not very enthusiastic to reveal this, O Brāhmana Still because of our devotion to you as guest, O excellent Brāhmana, I shall tell you.

54-59a. Every day, O Brāhmaṇa, multitudes of Devas including Śakra come here taking divine articles of worship and services with them, for worshipping the Lord of the universe. After worshipping the Lord of the universe, after eulogizing and bowing down to him with devotion, they propitiate Purusottama by means of vocal songs, instrumental music and dances. Then the excellent Suras return to heaven. These divine articles given to you are the *Nirmālyas* (i.e. remnants of the worship) of the Lord of the universe. You are a learned man. How is it that you are surprised? It is because we have been subsisting on the *Nirmālyas* of Viṣṇu that we are devoid of ailments and old age. All of us are staying here along with our sons and kinsmen with our life span extending to ten thousand years. By consuming the Nirmālya of Viṣṇu the mass of sins perishes. It is not surprising, O excellent Brāhmana, that one shall attain liberation thereby.

59b-63a. On hearing about this rare achievement the Brāhmana experienced a thrill. His eyes became full of tears of joy. He considered himself blessed: 'Ah, this person born as Śabara (can) sees the immutable Lord. Day and night he enjoys the divine pleasures by (subsisting on) the leavings (remnants of offerings) of the Lord. There is none else in the world consisting of the mobile and immobile beings, who can be considered equal to him. There is no other devotee of Viṣṇu on a par with this Śabara of the Nīla mountain. Of what avail is going back home now? Family is a cause of unpleasantness. I shall become an intimate friend of this (Śabara) and shall stay here in the forest region.'

63b-67a. The Brāhmaṇa whose mind was devotedly attached to Śrīkṛṣṇa spoke once more to the Śabara: "If you wish to bless me, O gentle one, my great resolve is that I should form a close friendship with you. Of what use is returning and carrying on the service of the king, which is the cause of unhappiness in the other world? I shall stay here and worship the Slayer of Madhu. Thereby, I shall strive to prevent a subsequent embodiment (i.e. birth) of my soul. Very well, friend!

It is my good luck that I have come into contact with you. Thanks to your favour, I shall cross the ocean of worldly existence that is very difficult to croas.

67b-72. They praise this as an essential thing in thia ocean of worldly existence, viz. the friendship with a devotee of Viṣṇu, which takes one across the ocean of misery. By association with the friend, Lord Puṇḍarīkākṣa (Lotus-eyed Lord Viaṇu) holding the conch, discus and iron club becomes visible once agnin. When I return, O friend, King Indradyumnn will reside here itself in order to propitiate the Lord. He ia deairous of building n big Mansion (temple) there pleasing to the Lord. It has been a great vow of the king that he would do a thousand (kinds of) services for the worship of the Lord. This has been promised in his presence. Hence grant me lovingly this permission."

The Śabara said:

73-79. O friend, a traditionnl legend like that is well-known here. You have said, Indradyumna will come here. But the king will not see Mādhava. Ere long the Lord will be covered with golden sands. The Lord has promised thia to Yamn that he will vanish. It ia a great luck thnt you are able to perceive the Lord. If the arrival of Indradyumna ia imminent, the Lord shall certainly vanish. But, O friend, thia fact should not be mentioned by you in front of the king

After coming here if the king does not see the great Lord, he will undertake a fast unto death. He will then see Gadādhnra in a dream. At his behest he will install four wooden idola of the Lord. He will then worship them. As long as the idol is present here our family shall also he present, thanks to the blessings of the Lord. There is no doubt about thia.

80-82. Hence, my friend, do not feel sorry in thia respect. Everything will be carried out quickly. Now, friend, aleep soundly. In the morning we shall see the Lord in the form (of an idol of) blue aapphire after taking bath in the ocean. We shall find out a place fit for the stay of the king on its ahore as you desire, O my friend.

83-86. After discussing this and other things and narratmg splendid atories to each other, they alept on n bed of tender leavea and sprouts in a splendid place.

When the day dawned, they took bath in the Tīrtharāja's waters in accordance with the injunctions, bowed down to Mādhnva and found

out a place for the residence of the king. He took leave of his friend. In accordance with the directions of the king, the Brāhmaṇa got into the chariot and returned to the city of Avantī.

CHAPTER NINE

Vidyāpati Reports to Indradyumna

Jaimini said:

1-8a. When the Brāhmaṇa returned in the evening and when (the place) was crowded with Suras, at the time of the worship of Mādhava, a violent gust of wind blew. It scattered the golden sand everywhere. Thereby the eyes of the Devas became afflicted and they were unable to see Śrīkānta. Then, O Brāhmaṇas, they meditated on Puruṣottama. Those heaven-dwellers remained steady for a Muhūrta in meditation. At the conclusion of their meditation they saw the heap of sand particles and not Mādhava. Nor did they see even Rauhiṇa Kuṇḍa.[1] Then they became agitated. They became extremely anxious and lamented much: "Alas! Alas! What a great misfortune has befallen us all of a sudden! Śrīśa (the Lord of Śrī) who is charming unto the eyes became invisible within a moment. O Puruṣottama, what is the fault that has been seen in us? You have abandoned all your servants simultaneously. You are not to be seen. It is for our sake, O Lord of the universe, that you adopted a physical body. Why do you then leave us helpless in the forest?

8b-16. O Lotus-eyed One, you have abandoned us who are only the glorious powers of your own person. Why do you render us, the heaven-dwellers, as good as dead all of a sudden?

It is because we constitute your own parts that all those who perform Yajñas worship us for propitiating you, O Yajñapuruṣa (Lord, the personification of Yajña). We grant the benefits as directed by you. Your own (Cosmic) Ego forms our body. We sustain ourselves by means of your blessings.

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1. This might be factually correct. The Coromandal Coast (including the coast of Orissa) is devastated with stormy winds every few years. The small stone idol of those primitive people must have disappeared under some sand-dune. The total disappearance of Rauhiṇa pond shows that the storm was very powerful.

(We are afraid) where are we to flee now that you have become indifferent to us. Of what avail are our abodes in the firmament without being able to see you, O Mādhava?

Without you we shall be unsuccessful and unhappy, roaming about in wilderness. Your face is like the full moon without the spot. It exudes exquisite beauty and happiness. If we are not going to see your face, we shall not go to the heavenly abode. We shall undertake a great penance and stay here itself, observing all holy rites. We shall subsist on the products of the forest. We will grow matted hair and put on bark garments until we can see you, O Lotus-eyed One.

O ocean of natural sympathy and mercy, it behoves you to save us, the wretched ones. We are helpless and in a dejected state of mind. We have resorted to you alone as our refuge.

Being unable to see you, we are sinking in the ocean consisting of grief only. O Lord of the universe, redeem us by means of your auspicious, benign glance acting like a boat."

17. Even as all the heaven-dwellers were talking thus (incoherently) an unembodied speech issued forth:

18-19. "In this matter, O Suras, it does not behove you to engage yourselves in futile efforts. From now onwards the vision of the Lord will be very difficult to get on the earth. One shall attain the same benefit of direct vision by bowing down to this place (where the Lord was originally). Go to Brahmā and know the exact reason."

20-25. On hearing it all the Devas approached Brahmā. When they heard the details of the blessings of Yama and the incarnation of the wooden form, all of them were satisfied in their mind and returned to heaven.

The Brāhmaṇa Vidyāpati who got into the chariot thought thus:

'My purpose has been achieved, since Nīlamādhava was seen. I shall go all round this holy spot and observe. I shall circumambulate this excellent holy spot named Śrīpuruṣottama which has not been visited before. It is exceedingly meritorious and its glorification dispels sins and impurities. I shall then go away quickly.

My friend has advised me that this holy spot on the shore of the sea is adorned by the Nīla Mountain. Those who circumambulate the forest that dispels all sins acquire hundred times the benefit that one gets by circumambulating the earth.'

After thinking thus, the excellent Brāhmaṇa wandered all over the holy spot observing the forest full of different kinds of trees.

26. It was resounded with the chirping of the different kinds of

birds. The humming bees hovered there. The sun's rays did not penetrate it. It was full of groves of shady trees.

27. It was full of the flowers of all the seasons. It had been rendered splendid by creepers, bowers and hedges. It was noisy with the quacking of ducks and the cackling of geese in their different watery resorts.

28. It shone with red lotuses, white lotuses, lilies and full-blown blue lotuses. Neither the water nor the creepers etc. were without flowers.

29. After circumambulating the holy spot quickly, the excellent Brāhmaṇa proceeded ahead observing fast and meditating. The intelligent one reached Avantī by the close of the day.

30. Even while he was far off, the messengers had informed the king about his arrival, O Brāhmaṇas. On hearing it King Indradyumna became exceedingly pleased.

31. After worshipping Janārdana he sat there with a delighted mind along with the learned Brāhmaṇas eagerly waiting for his arrival.

32-34. In the meantime, O Brāhmaṇas, that Vidyāpati hurriedly entered and came in front of the king. The pathway was ceremoniously shown to him by the ushers with canes in their hands, while the gatekeepers went ahead (of him). He was followed by the curious and enthusiastic citizens. He had kept the excellent Nirmālya of the deity called Nīla Mādhava in his hand.

On seeing him the king got up from his excellent seat. Saying "O Lord of the universe, be pleased", he approached him.

35-41. "Today my life has become fruitful by realizing the Karma of this birth, because I see Mādhava here in the form of this Nirmālya garland.

I bow down to the garland that has surpassed the fine fragrance of the celestial trees through the acquisition of a matchless perfume from the head of Mukunda. It (the garland) has made the swarm of bees blind and has destroyed the aims of all the worlds by means of its sweet scent wafted by the wind.

I bow down to the garland consisting of the flowers that have come into contact with the brilliant unguent on the body of Viṣṇu, by coming into contact with the dust issuing from whose lotus-like feet Brahmā and others have attained great wealth.

(I bow down to that garland) which laughs at her co-wife Padmā (Lakṣmī) whose abode is (also) the lotus-like heart (of Viṣṇu) and which is proud of having stayed in the lap of Viṣṇu. (It appears to laugh) by means of the opening flowers.

Where did this brilliant garland stay and acquire greatness (as a result of which) it stayed on the body of the Lord, the storehouse of fortune and prosperity, for a long time pervading (encircling) all his limbs?

Be victorious (O Lord), an ornament unto the peak of the Nīla Mountain, O glorious (Lord) who dispels sins and agony of those who bow down. Save me. I have sought refuge in you."

Saying thus in words choked with tears, the king bowed down his head (till it touched) the ground. He experienced a thrill.

42-47. The Brāhmaṇa Vidyāpati who had destroyed all his sins, stood in front of the king in a divine body meditating on Mādhava.

With his refulgence the highly intelligent one (seemed) to wash off the sins of all the worlds. He spoke thus: "May the Lord whose abode is on the summit of Nīla Mountain bless you. This is the command of the Lord of Śrī, revealed in the form of this garland. You are to visit him who is abiding in the excellent holy spot. He is the bestower of salvation directly."

Having spoken thus, he put the garland round the neck of the king. The king got up and on seeing the garland suspended over his chest, considered that the Lover of Śrī had directly come to his heart. He placed both the hands on his own head with half-closed eyes. With his face wet with tears of joy he eulogized Hari.

Indradyumna prayed:

48. Be victorious, O Lord who are skilled in the art of creation, sustenance and annihilation of all the worlds, who have sportingly assumed the Cosmic Body and who bear the burden of as many Cosmic Eggs as there are hairs (on your body).

49-51. O Immanent Soul of all, O Lord, the dispeller of the agony of those who bow down (to you), O Lord whose lotus-like feet have become variegated due to the crowns of Brahmā, Indra and Rudra, O Lord, always interested in saving the wretched, the helpless and those who have fallen into adversity, O ocean of the waters of sympathy that is genuine (never pretended), O Lord greater than the greatest, O Lord of the universe, O Lord ever affectionate to your devotees, save me, the miserable one. I have you alone as my refuge. I am completely overpowered by the primordial Nescience (*Avidyā*)."

52-56. After eulogizing thus, the king sat on his throne. He was surrounded by householders, religious students, ascetics and forest-dwellers.

He honoured and revered Vidyāpati in the company of Brāhmaṇas

who had performed Yajñas and were well-versed in the eighteen *Vidyās* (lores) and who were in the company of many old servants whose leaders were the ministers and (who sat there) silent.

The king made Vidyāpati sit on a high pedestal of honour and asked him the full details beginning with enquiry about his welfare.

With joy and very great attention he enquired about the greatness and features of the holy spot Puruṣottama and of Viṣṇu with blue sapphire for his body.

On being asked about his own experience by the Kṣatriya, the Brāhmaṇa narrated in detail (all his activities) beginning with the entry into the island of Bhillas and ending with the plunge into the ocean. He gave full report about the excellent holy spot.

57-59. He mentioned everything in due order such as the climbing of the Nīla Mountain, the viewing of Nīlamādhava, the holy bath in the Rauhiṇa Kuṇḍa, the greatness of the Banyan tree, the eight beneficent deities such as Nṛsiṁha, the situation of the eight Śaktis and the length and extent of the holy spot as noticed (by him) while driving in the chariot.

60. On hearing that matchlessly wonderful story previously mentioned by that pilgrim, the king became extremely pleased. Delighted in his mind he spoke to him once again:

Indradyumna said:

61-62a. O holy lord, I heard from you what has been already heard. O excellent Brāhmaṇa, now describe unto me the form of Viṣṇu idol of blue sapphire. Describe it as it actually is.

Vidyāpati said:

62b-65. Verily, I shall describe to you the divine idol of the Lord of the universe. By seeing this idol with the ordinary mortal eye one becomes a person deserving salvation. This idol of blue sapphire is very ancient. It is worshipped everyday by Suras, the leaders among whom are Brahmā, Rudra and Indra.

This divine garland is put (on the idol) by Devas in the course of their worship. It never fades, nor is it devoid of its fragrance. Even when many days have passed, this garland is still like this. This garland has originated from the earth.

66. I have destroyed all my sins by eating the divine presents and offerings as well as the Nirmālya, O king. Don't you notice that I have a superhuman splendour?

67. Even if it is swallowed once, hunger, thirst and weakness never harass one. The unseen can be inferred by means of what is seen.

68-69. O king, both worldly pleasures and salvation are present there simultaneously. Old age, ailment, grief and other miseries have no place there. It is the place where the Lord of the universe is directly present. The Lord has a delightful, beaming face. His eyes resemble petals of a full-blown blue lotus. He bestows immortality and salvation on those who resort to him.

CHAPTER TEN

Dialogue Between Nārada and Indradyumna

Indradyumna said:

1. Ever since your birth, O excellent Brāhmaṇa, you have never been there. How did you come to know of the divine information (visit of gods etc.) in Puruṣottama?

Vidyāpati said:

2. There I stood in the evening after approaching the Lord. At that time a cool wind of divine fragrance blew there.

3. A confused noise rose up and was heard from the sky. Gradually it turned out to be a meaningful sound in the form of letters such as "Go, proceed ahead".

4-9a. In the vicinity of Vaikuṇṭha (i.e. Viṣṇu), the assemblage (of Devas) took place, O king, after the mountain had been covered with a shower of flowers by the heavenly beings.

There was an unprecedented sound of lutes, flutes, Mṛdaṅga drums and clapping of hands marking time in music. It got mixed with divine songs.

A thousand presents and offerings were made by the Devas for the propitiation of the Supreme Lord. None of them had ever been visible to men before.

The Devas who could be known only by their hands (i.e. only the hands were seen) duly worshipped the Lord. They delighted the Slayer

of Madhu by means of eulogies along with shouts of "Be victorious". Then they (gods) returned to heaven in the same way as they came from it.

After they had departed, my Śabara friend Viśvāvasu gave me the divine food offerings and this garland.

9b-18a. It is invaluable. It never fades. It bestows prosperity, kingship and happiness. It dispels misfortunes, sins and evil spirits. As it is befitting (to you), it has been brought by me.

Listen to the situation of the excellent holy spot of Viṣṇu. Unprecedented skill in workmanship is evident in this pleasing form. It cannot be (adequately) described by a person born on this earth. It has been seen because of your good fortune and manliness. I shall describe it.

This holy spot has the Nīla mountain as its chief centre. All round it is overspread with forests. It is well-known that its extent is five *Krośas* (i.e.5 x 3=15Kms.). It is on the shore of the Tīrtharāja (the ocean) there. It is covered with golden sands.

On the peak of the mountain, there is a large, lofty Banyan tree that is destined to be there for the period of a Kalpa. It extends to three Kilometers. It is devoid of fruits and flowers but is brilliant with sprouts. When the sun moves, its shade does not move.

To the west of it is the Kuṇḍa named Rohiṇa. From the surface of water it is adorned with a flight of steps of blue stone. All the four sides outside it there are paved with crystals. It is very charming and is filled with waters that dispel masses of sins.

In the middle of the eastern platform, in the cool shade of the holy fig tree, there is the Lord holding the discus and the iron club made of blue sapphire-gems.

18b-25a. (The idol) measures eighty-one Aṅgulas (about 2 metres) and is stationed on a golden lotus.

The region of his forehead surpassed the beauty of the crescent moon of the eighth lunar day. His eyes (as if) attempt to censure (denigrate) the splendour of a pair of smiling blue lotuses. He dispels the three types of ever increasing distresses by means of the nectar-rayed moon of his face. He appears very splendid with his nostrils which are like a shining flower of gingelly plant.

Though his body is made of stone, excellent smile bathes his lips. The chin along with the jawbone appears exceedingly charming on account of the cheeks beaming with laughter.

The two corners of the mouth have an unprecedented setup. Dimples are formed in the cheeks due to laughter. The chin and the splendid

corners of the mouth are held as models for such (heavenly) artisans as Viśvakarman and others by the Lord.

On either of his ears there is an ear-ring shaped like Makara (crocodile). The face in between these two ear-rings laughs at (i.e. surpasses) the full moon in between Jupiter and Venus (i.e. with these planets on either side).

Through his neck that increases the beauty of his neck ornament, he gives those who look at it, the suspicion that the conch with right-handed curls has given birth to pearls.

25b-30. His shoulders are thick and large. He has four long arms stretching as far as the knees. The region of the chest of the Lord sparkles with white spotless necklaces. There he holds the fourteen worlds reflected in his divine Kaustubha gem.

He is handsome with a small hair line entering the depressed navel as though it were a deep pool. He renders the necklace immovable by the waist having three folds of skin above the navel.

With the waistband studded with jewels and having small bells suspended along with the pearl necklace the buttocks of the Lord shine like leafy cups of beauty of all the worlds.

The pair of pillar-like calves, rendered splendid by means of the pearl necklace hanging down as far as the loins and the yellow robes, supports the auspicious festoons of salvation.

The two feet of the Lord shine on account of the circular and symmetrical knees, the gem-set anklets as well as the garland extending to the forepart of the feet.

31-36. (*Defective text*) The Lord is adorned with necklaces, bracelets, armlets, crown etc. Lord Keśava wields the discus, the lotus, the iron mace and the conch which are the products of perfect knowledge, Cosmic Ego, Supreme majesty and *Śabda-brahman* (Vedas or Oṁkāra or verbal expression of Supreme Knowledge). He illuminates all the cardinal points. Thus he is installed on the Nīla mountain.

By devoutly bowing down to him and seeing him one is liberated from the bondage of the physical body.

Laksmī who occupies his left side is embraced by the Lord holding a lotus in his hand. She is engaged in playing on the lute with her eyes fixed to the face of the Lord. She is the abode of all beauty and is adorned with all ornaments.

I saw those two, the parents of the universe, stationed on the mountain. They are silent. With their smiling eyes they bless all those who view them. As they bless all living beings, I thought them to be alive.

Śeṣa with his many hoods forming an umbrella is statioaed behind them.

37. In front (the Discus) Sudarśana was seen assuming an embodied form. Behind him I saw Garuḍa stationed with palms joined in reverence.

38. Having seen directly that Lord of Śrī, of wonderful form aad features like this, my mind ruas back to that place as though dragged with ropes.

39. Only that man who has acquired excellent Karmas in the course of many thousands of births and has all of them ripened simultaaeously, sees the Lord.

40. No man is competent to have the vision of Puruṣottama of this aature even by means of holy baths in Tīrthas, austerities, charitable gifts, sacrifices to gods aad other holy rites.

41. Those who meditate upoa Viṣṇu abidiag ia the holy place of Puruṣottama, whose form is dark-complexioned and who resembles the sky free from impurities (like clouds etc.) get their bonds cut. They (then) enter the city of Viṣṇu, after attaining which no one feels any grief.

42. If the differeat kinds of benefits of a man's Karmas brought about by all the eighteen lores are concentrated together, they can come up to a hundredth part (of the bliss) of the visioa of Visau.

43. What more needs to be spoken in this matter, O king? Such is the greatness of the ground of that holy place that whatever be the extent of things coveted by a man's mind, he will acquire all of them and even more, if he merely bows down to the Lord of the Nīla mountain.

44. Only he by whom the Lord of the Nīla mountain has been seen is a donor, performer of sacrifices, speaker of truth, oae of pious and righteous conduct—he is the most excellent one in all good qualities and all births

45. O king, this greatness has been known by me from those attendants of Mādhava, the Lord of the universe, who are present there.

46. In this context the ancient (yet) well known ancedote of the primordial creation coming down by tradition has been heard by me. It is only after that I have come here.

47. At your behest I went there and visited Śrī Puruṣottama. (Everything) has been reported to you. Do whatever you desire to do now.

Indradyumna said:

48-53. I am aatiafied (and feel my objects accomplished) on hearing

about the Lord's form that dispels sins, from you whose words are trustworthy. O holy Lord, due to my contact with the divine *Nirmālya* my sins acquired in the course of many births have been destroyed. Now I have become a person desiring the vision of the Lord of Śrī. I shall whole-heartedly go there along with the flourishing kingdom. I shall make residence there and build cities and forts.

In order to propitiate the Enemy of Mura I shall perform a horse-sacrifice. Everyday I will worship Śrīnātha (Viṣṇu) with a hundred presents and offerings. I shall propitiate the Sire of the universe by means of holy rites, fasts and other pious observances.

When the Lord will be eulogized by me thus with faithful devotion, the omnipresent Lord Nārāyaṇa who is merciful and considerate towards the wretched will shower with nectarine words me who have become distressed.

54-58. Nārada who is (ever) curious to survey the worlds came there. On seeing that sage, the son of Brahmā, the foremost among the followers of Viṣṇu, coming, the king then hoped that his purpose would be realised.

He got up promptly and received him with the formalities of offering *Pādya* (water to wash the feet), *Arghya* (materials of worship) and *Ācamanīya* (water for formal sipping). With palms joined in reverence he spoke to the sage who was seated in an excellent seat the following words:

Indradyumna said:

Today my Yajñas, charitable gifts, study of the Vedas and penance have become fruitful, since the *alter ego* of Brahmā has come to my abode.

O sage, even though I am satisfied with your blessing in the form of a visit, what behest of yours shall I carry out for pleasing you? What is the purpose for which my abode has been sanctified by you?

Jaimini said:

59. On hearing the words of the king which were tender and full of devotion and humility, the son of Brahmā spoke to the king smilingly:

Nārada said:

60. O Indradyumna, the most excellent one among kings, Devas,

Siddhas and sages along with Brahmā have become pleased with the mass of your flawless qualities.

61. Each of your good qualities is well-founded and makes you worthy enough to remain in the abode of Brahmā. They severally qualify you for it and are desirable ones.

62. I got down (to the earth) to see Nara residing in the hermitage of Badarikāśrama. At the time of meditation of him your endeavour like this has become known.

63-64a. O king, your endeavour is excellent, whereby your mind has been of such a (devotional) nature. O king, devotion unto Mādhava, the Lord of the world, whose abode is in a cave of mountain Nīla, is engendered by practice (of devotion) in a thousand births.

64b-65. By propitiating the Lord of the universe Brahmā of great intelligence created this universe and attained the position of grandfather. As you are born in his lineage, it is proper that your devotion should be such (intense).

66-67a. The devotion to Viṣṇu, the benefit of which is the accomplishment of the four major goals of life, is the result of no small austerity.

The beginningless primordial Nescience (*Avidyā*) which greatly heightens the five kinds of troubles, is firmly rooted (in man). The only remedy to annihilate (it) is devotion to Viṣnu.

67b-69a. Devotion to Viṣṇu alone is the bestower of happiness on men who wander in the forest of worldly existence which is full of thorns in the form of miseries at every step.

To those who are sinking without support in the ocean of worldly existence where the *Dvandvas* (mutually opposite pairs) rise up like a violent storm and which is difficult to cross, devotion to Viṣnu is proclaimed (in scriptures) as a boat.

69b-74. By resorting solely to the devotion to Viṣṇu, (which is like) a mother of exalted magnificence, good people are contented in their minds. They never grieve over (anything).

To those noble souls who are exceedingly delighted by drinking the nectar of devotion to Viṣṇu, attainment of the region of Brahmā is only a small benefit.

O king, the great mass of sins of living beings is of three types. In the great forest fire of devotion to Viṣṇu it is burnt like locusts.

Prayāga, Oaṅgā and other important Tīrthas, austerities, *Aśvamedha* (i.e. horse-sacrifice), the most excellent one among all sacrifices, great charitable gifts, observance of holy rites, fasts etc. even in thousands—

if all these are gathered together and multiplied by crores and crores, that will not be equal to, it is proclaimed, a thousandth part of devotion to Viṣṇu.

Jaimini said:

75-76. On hearing about the greatness of devotion to Viṣṇu as explained by the Brahmaiicsl sage, the king became desirous of knowing the special nsture of devotion to Viṣau The kiag eodowed with (the knowledge of) the use of means of hospitality, spoke these words to Nāreda :

Indradyumna said:

77. The greatness of devotion to Viṣnu has been excellently described (by you), O great sage. A desire to know its form and nature has been in my heart for a long time.

78. Describe the characteristic of *Bhakti* (Devotion), O emineat Vaiṣṇava (follower of Viṣnu). In the whole of the earth there can be no one else who will explain it. This is known to me.

Nārada said:

79. What has been asked by you, O king, is perfectly sound. I shall recount to you the real characteristics of excellent devotion. You are the most excellent one of all persons eligible (to hear about) *Bhakti.*

80. This should never be spoken to sn undeserving person, s blind one, sa internslly impure one. It is being recounted by me, O sinless one.

81. Listen to it sttentively, O kiag. Listen to the eternal *Bhakti* in generel snd *Bhakti* to Viṣnu in particular.[1]

82. 'He (Viṣnu) alone is the giver of absolute hsppiness and the breaker of the series of miseries.' If any one thinks thus and resorts to him (the Lord), it is called *Bhakti.* It is of three types according to three Guṇas and (that which transcends these Guṇas and is thus) attributeless (*Nirguṇa*) is considered to be the fourth one.

83. The devotion of those who are overpowered by lust and anger snd who do not see any other meaas shall be the *Bhakti* of *Tāmasa* variety, O kiag. It is conducive to the acquisition (of what they desire) as well as magical powers.

1. VV 81-96 give an exposition of Bhakti.

84. The devotion that is resorted to for gaining extraordinary fame or overpowering n rival or incidentally for enjoyment in the other worlds is known as the *Bhakti* of *Rājasa* variety.

85-86a. The devotion is of the *Sāttvika* vnriety when it is pursued by one who knows the transitoriness of the worldly objects of pleasure and the comparative permanence of those of the other world nnd who, without giving up the (religioua) duties prescribed for one's own cnste and stage in life, resorts to devotion only for the sake of self-realization.

86b-90. 'The Lord of the universe himself (is identicnl with) this universe. There is no other cnuse (of this universe). I am not different from him. He does not abide separately from me. He is devoid of external nttnibutes and adjuncts. He should be realized through nn nbundance of love.' This form of Bhakti is very difficult to nttain. It is conducive to salvntion. It is called *Advaitn* (non-dunlistic) devotion.

Devotees go to the nbode of Brahman by means of *Sāttvikī Bhakti*; to the world of Śakra (heaven) through the *Rājasī Bhnkti*. After enjoying the pleasures (of the earth) the devotees of the *Tāmasī Bhakti* go to the world of Pitṛs. They return to Bhūrlokn (Earth) and adopt a *Bhakti* other thnn the previous one. The devotee of *Tāmasa* variety adopts devotion of the *Rājasa* variety; and one of the *Rājasa* type adopts the *Sāttvikn* variety. The devotee of *Sāttvikn* type attains liberation nfter non-dunlistic cootemplation.

91-96. By resorting to any one of these the devotee should go to the path of salvation gradually.

To n person devoid of devotion to Viṣṇu all the holy rites ordained by the Śrutis and Smṛtia: the rites of atonement etc., pilgrimage to Tīrthas, *Krcchra* nnd other forms of penance, nobility of birth, skill in arts etc. are just like n worldly ornnment. The only result thereof is pain and strnin to the body as in the case of the infidelity of nn adulteress.

Even if he is devoid of noble birth and traditional course of conduct, n persoo of steady devotion who has controlled the sense-orgnns, is worthy of being praised by the people of all worlds. But not so in the case of n person who possesses eighteen lores but is devoid of devotion, O excelleot king. The same holds good in the case of n man of n good caste and holy rites.

Bhakti unto Viṣṇu is not engendered io a man of very littln fortune. By acquiring *Bhakti* unto Viṣṇu with great effort, one has hia objects achieved nnd he becomes blessed. He doea not perish (spiritually).

That through which one knows the Lord of the universe is glorified as *Vidyā* (learning). That holy rite (Karma) which delights the Lord is destructive of inauspiciousness.

97-99[1]. A man of steadfast holy rites possessing these two (i.e. Vidyā and Karma) is called a devotee of Viṣṇu. By the dust of his feet the whole universe including the mobile and immobile beings, is sanctified. He is competent to create, sustain and annihilate as he pleases. How insignificant then are the simple desires of worldly prosperity or heaven etc.!

There is no difference between these two, viz. Vāsudeva and his devotee. I shall tell you the characteristics of those who are devotees of Viṣṇu.

100-106a. They have calm minds. They are gentle towards all. They have conquered lust and the sense-organs. Mentally, verbally or physically they never desire to harass others. Their minds always melt with pity. They are averse to stealing and inflicting violence. Towards the good qualities of others they are favourably disposed. In activities for the sake of others they rejoice. They are refined and cultured with good conduct. Other's festivities are their own festivities. Without jealousy and rivalry (towards anyone) they see Vāsudeva abiding in all living beings. They are sympathetic with the wretched ones forever. They wish for other people's welfare very much. In the lavish presents and worship of kings they take as much interest as in fondling own sons.

They are afraid of external things (objects of pleasure etc.) as if of cobras. They have for Hari as much love as hundred crores of times the love for sensual objects entertained by persons lacking in discrimination.

They worship Śaṅkara and others with a sense of perpetual duty and they meditate upon them as on Viṣnu and treat the Manes like forms of Viṣṇu.

106b-110. They do not see anyone as different from Viṣṇu, nor do they see Viṣṇu as being separate from other things. There is separateness in the individual form but there is no separateness in the collective form.

They think thus: 'O Lord of the universe, I am your servant and you are mine. We are not separate. Since the Lord is the immanent soul

1. VV 97 onwards describe Vaiṣṇavas and their characteristics and the contrasts with non-Vaiṣṇavas.

stationed in the heart of everyone, there is no one other than you as the served or the server.'

With this feeling of devotion, they attentively bow down to and always glorify Hari whose lotus-like feet are worthy of being saluted by the Lotus-born Lord (Brahmā). They consider worldly-minded persons as insignificant as blades of grass.

They are clever in rendering help to others always in all the worlds. They consider other people'a welfare as their own. If others are afflicted, they are kind and compassionate to them. Vaiṣnavas are indeed famous as persons with auspicious minds.

111. Vaiṣnavas are reputed to have the same attitude towards all these: a piece of stone, other men's wealth or a lump of clay; other men'a wives or Śālmalī trees with sharp thorns all over them; friends, enemies, brothers and kinsmen.

112. Vaiṣnavas are famous as having pleasant faces on accnunt of their numerous good qualities. They are ready to cover the weak and vulnerable points of others. They bestow ultimate happiness (on everyone). Their minds always dwell on the Lord. They speak sweet words.

113. Vaiṣnavas consider the auspicious names of the Slayer of Kaṁsa as destructive of sins. They repeat them with clear and sweet tones. They repeatedly say, "Be victorious, be victorious". They are well known to be negligent of worldly wealth as useless.

114. Vaiṣnavas are noted for their minds being fixed on the lotus-like pair of faet of Hari. Their intellects are apathetic (towards worldly affairs). They have the same appearance in happiness as well as in misery. They are clever in showing reverence to Hari in their own minds.

115. Vaisnavas have their (limbs such as) shoulders, arms marked with (Viṣṇu's) discus, mace, lotus, conch. They wear as armour the dust particles taken from the feet of Viṣṇu after bowing down to Him. Such Vaiṣnavas are victorious.

116. Vaiṣnavas are victorious. They are beautiful with the requisite ornaments and forms through the exceedingly fragrant basil leaf, garland and sandal paste taken from the limb of the Conqueror of Mura in order to woo Mukti (salvation) as it were.

117. Vaiṣnavas are victorious with false prestige and pride dropped from their pure minds; they are calm with Ahaṁkāra (egotism) perishing quickly; they have destroyed their griefs by worshipping Narahari (Man-Lion), the truatworthy kinaman of Devas.

118. The auspicious conduct and characteristics of those who have

continuous devotion to the Lord have been spoken to you by us. By being listened to these will dispel the impurity of men acquired in the course of a very long time.

119. Wealth is never sought. Nor an antidote against a pain arising in the body. O mind, I shall give you only this, viz. the glorification of the name (of the Lord) in light and soft words and the worship thereof.

120. (As opposed to these) *Avaiṣṇavas* ('non-devotees of Viṣṇu') hate auspicious conduct of (other) men. They themselves indulge in evil conduct and evil thoughts in the minds. They are undisturbed even if great misfortune befalls them. They take delight in sexual enjoyment.

121. Those *Avaiṣṇavas* are inebriated. They do not resort to the Lord even for a moment, although he is the cause of supreme happiness and is present in the lotus of the heart. They always cover up the names of Hari by means of aimless, worthless and futile network of words.

122. They are always covetous of other men's young wives and wealth. They are miserly and always think of filling up their bellies. They invariably think (enviously?) of the greatness of others. Indeed those devoid of devotion to Viṣṇu are human brutes.

123. They are always attached to the company of ignoble persons. They are hideous and highly awful. They assail and hurt others violently. They are not inclined to remember the feet of Narahari. These dirty men are to be shunned from a great distance.

CHAPTER ELEVEN

Dialogue Between Nārada and Indradyumna (Continued)

Jaimini said:

1. On hearing about the excellent devotion to the Lord from Nārada, the son of Brahmā, thus, Indradyumna became highly pleased and spoke to him:

Indradyumna said:

2. Learned men have taught me that association with saintly people is destructive of the ailment of worldly existence. O holy Lord, that has happened to me just now.

3. Viṣṇu, the Supreme Soul, greater than the greatest, has been directly visualized by you. Who else can be a better saintly person than you? And you have come to my abode.

4. By your presence, O holy Lord, my darkness of ignorance has been dispelled. Therefore, my mind prompts me to worship Nīlamādhava.

5-6. Wandering over all the worlds you know the whole of the universe. Therefore, let us get into the chariot and visit Nīlamādhava, the splendid ornament unto the holy spot named Puruṣottama. Many have told me that there are many Tirthas there. If I know them directly from your words, they will be fruitful to me.

Nārada said:

7. Well, I shall show you the holy place and the Tīrthas present in that sacred place. I shall point out Śakti-Śaṁbhus[1] and tell you about the greatness of the holy place.

8. You will directly see the Lord of Devas who bestows his own self on the devotee. You will see him quickly as he will be in fourfold form in order to bless you.

9-10. By visiting him a man becomes a worthy receptacle of devotion.

After concluding their dialogue thus, both of them became pleased and carried out their daily routine of duties. As an auspicious time favourable to the departure, they fixed the fifth day in the bright half of the lunar month Jyeṣṭha, which happened to be a Wednesday. During the night the king and Nārada slept in the same place.

11-16. Then, when the day dawned clearly, Indradyumna, the excellent king, made the following proclamation for the entire kingdom to set out for Nīlādri along with kinsmen and armies and their assets:

"It has been decided that all of us will stay there for the whole of our life. Everyone will continue the same work for livelihood as has been allotted to him here. Let the kings proceed along with their women, ministers and retinue, together with chariots, elephants, horses, foot-soldiers and treasury. Let them be fully equipped and ready. Let the Brāhmaṇas go there along with their sacrificial fires. Let the merchants and traders proceed with their utensils, wares and merchandise. (The following shall proceed:) Those who are experts in politics and

1. Śakti-Śaṁbhus: The various Śakti-goddesses and Śiva-liṅgas installed in the Puruṣottama Kṣetra.

statecraft; experts in (the maintenance of) royal highways; astrologers; astronomers; experts in dances; persons well conversant with administrative work and polity;

17-23. those who are experts in dancing, singing and four types of mosical instrumeots; those who are very clever io the excelleot science of medicine for treating elephants, horses and human beings; those who have practical experience in the eighteen *Vidyās* and ancilliary subjects; those who have excellence in magic and allied arts; highway robbers; adventurous thieves; those who knock away things even as the victim stands and stares; those who maintain themselves by narrating strange and wonderful tales: those who specially speak agreeably; panegyrists; bards; those who maintain themselves by means of sacred treatises; those who give relief from pain; gamblers; harlots; courtesans; pimps, lechers (lecherous persons); husbandmen; those who breed cows, sheep, goats, camels and mules; those who keep birds; fowlers; those who keep monkeys, tigers, and panthers; snake-charmers; cowherds; huoters; barbarians of various tribes and all others born in the Mālava land who obey my commands. Let them all proceed to their abode on the Nīla mountain with their respective assets. Let them be ready to build their own houses".

24. The king who waited impatiently for the time of the journey, commanded thus. Thereafter he joined Nārada and spoke these words to the astrologer:

25-30. "O astrologer, you have already fixed up the auspicious hour. Whatever is required at the moment in the opinioo of the priest, briog all those auspicious articles readily."

O excellent Brāhmaṇas, on being commanded by him that astrologer brought all the required auspicious articles with the assistance of the priest. In the meantime that saiotly king sat oo his divine throoe.

At the outset, the sacred rite of ablotion for the sake of (a safe) journey was conducted by the Brāhmaṇas. Separate ablutions were performed repeating the different Sūktas[1] (hymns), viz. *Śrī Sūkta, Vahni Sūkta, Varuṇa Sūkta, Pavamānya Sūkta* and *Abdhi Sūkta.* All of them are contributory to increased auspiciousness. The waters of the differeot TIrthas were used. Medicinal herbs and all types of sweet scents were used separately. After the ablution the water was wiped off by

1. These are varicus Sūktas pertaining to deities Śrī, Agni, Varuṇa, Pavamāna and the Sea.

a silk cloth. With his brilliant body the king shone like smokeless fire.

31-35. The king wore n white cloth. He performed the rite of *Ācamana*. Then he wore the *Pavitra* of Darbha grass. He worshipped the groups of Manes called *Nāndīmukhas* in accordance with the iojonctions. He performed the Homas by repeating *Jnya* and *Rāṣṭrabhṛt* hymns, and then the *Gagahomas* were performed scrupulously. Śaṅkhas (conchs) were blown; sweet perfumes spread everywhere. He performed the circumambulntion of the holy fire that appeared white in colour without aoy smoke. The flame of the fire curled to the right side. Therehy it appeared to grant directly vietory to the king who sought victory.

In order to destroy the vicious influence of Planets and to Increase well-being, the king was served with the Grahakumbha (water pot consecrated to the Planets) nt the end of the sacrifice unto the olne Planets.

The Mantras mentiooed in the astrological treatiscs were repented in the manner urged by the astrologer.

Thereafter, the noapicious embelliahment and dressiog rite was hegun.

36-42. The silk cloths covered his body like an armour. The (white?) turban was spleodid and brilliant with gem-set crown. The ears were adorned with the riog-shnped ear-ornaments (*Avatamsas*) and gem-set *Kuṇḍalns* (varieties of ear-riogs and ornaments). The excellent king wore n neck-ornameot of great value and n *Hāra* embellished with n ceotral gem. Then he put on shoulderlets, armlets and rings. He wore round his waist threc (fine) gold wires twisted into one waisthand snd touching the folds of skio nbove the onvel. Theo he wore nn excellent girdle well set with different kinds of precious stones and having festoon-like clusters of pearls along with golden tinkling bells. He fastened very valuahle anklets round his feet. In the mirror held in front of him, he saw his reflection as n well (dressed and) oroameoted one.

He remembered Lord Śrīdhara, the slayer of Madhu, Viṣṇu, the abode of auspiciousness and the cause of glorious happiness, as hy remembering him sios though multitudinous, perish. He sat facing East oo a goldeo pedestal for the sake of nuspicions decorations.

43. At the outset the king wore a garland of seasonal flowers with bright colours and sweet scent after it had been consecrated with Mantras hy his own priest.

44. Then he (touched) clay, lamp, fruit, Dūrvā grass, curds and *Gorocanā* (i.e. n brigbt yellow pigment) after all of them had been snnctified by Mantras. Then he was given (the ceremonious) protection by means of (protectlve) white mustard.

45. The king then looked at himself (reflected) in the ghee prepared from cow milk. The lion-like king then looked at the reflection in the mirror consecrated by Mantras.

46. Good prospects were wished by the singing of Vedic hymns and loud chanting of Śānti (propitiatory) Mantras.[1]

He was accorded protection while proceeding along the path by means of *Pathisūkta* and Yajur Mantras.

47. The king was filled with heroism and fortitude through the auspicious verses of Purāṇas. His valour was revealed by the bards and heralds through panegyrics.

48. Within his lotus-like heart the king meditated upon the Garuḍa-emblemed Lord who, accompanied by Satyabhāmā, took away the hesvenly Pārijāta tree. Then he took (the first) step with his right foot.

49. After circumambulating Sage Nārada who was standing in front, the king went up to the central main door guarded hy cane-bearing attendants.

50-51. (As required in royal formalities) the attendants showed him the path. He proceeded with the family sacred Fire (*Agnihotra*) taken ahead (by the priests). There he saw to his right the Brāhmaṇas, standing ready reciting the *Māṅgalya Sūkta* (hymn for auspiciousness). They were brilliant in appearance and wore white silk clothes. They threw fried grains and corn in front of the king along with flowers repeating words of blessings for his welfare.

52. The onurtesans stood on the left side busily holding and waving the chowries. They wore shining, gorgeous costumes and bright ornaments. With smiling lotus-like faces they (appeared) exceedingly splendid.

53. O excelient Brāhmaṇas, the king was devout and humhle. He honoured Brāhmaṇas with garments, ornaments, garlands, sweet scents and unguents.

54. With the faith that Brāhmaṇas were the Lord Himself, he made those Brāhmaṇas delighted by (thus) honouring them.

55. With the permission of the king the minister gave suitable presents of cash, white doves, swans, a white horse and a white elephant to the conrtesans, the bards as well as to the indigent helpless people.

1. Śānti Mantras are propitiatory Mantras like (1) *ā no bhadrāḥ* (RV I.89. 1-10), (2) *svasti na indra* (RV I.89.6-10), (3) *śam na indrāgnī* (RV VII.35.1-11) and others. They are used in Śānti-rites on different occasions to avert evil and to pray for good.

56. The king then (intently) looked at the auspicious pitcher filled with water and kept beneath an arch of the stems (with leaves) of plantain tree—the pitcher embellished with mango-sprouts, garlands of white flowers and fruit. He viewed many other auspicious things also. A white umbrella was held above his head to ward off the heat of the sun.

57-58. He heard many musical instruments played, mixed with the sounds of hundreds of conch-shells blown simultaneously. Similarly the king heard auspicious songs and shouts of "Be victorious"

Then he entered the palace to see Nṛsiṁha.

59-63. By remembering that Lord a man becomes recipient of all auspiciousness. Seeing that Lord Nṛhari from a distance, the Lord seated on a divine throne, he (the king) prostrated (in front of him) with the eight limbs touching the ground. With the words of the Upaniṣads he propitiated the Lord. He made obeisance to Durgā who stood on his right side—Durgā who liberates (devotees) from all adversities, looks (at the devotees) compassionately. He paid obeisance to the Goddess just near her feet.

Then the priest took off the auspicious garland from the idol of the Lord and put it round the neck (of the king) and applied sweet scents on his body. He joyously performed the Nīrājana rite (i.e. ceremonious waving of the lights) to the king and covered the head of the king (with a turban?).

The excellent king then circumambulated once again the two deities and placed them in the palanquin. They were kept ahead and he started (on his journey).

64-65a. He came out and saw at the external gate the chariot kept ready. Ten horses with the speed of wind had been yoked to it. The king circumambulated the chariot and got into it along with Nārada.

65b-66a. Various kinds of drums, viz. Ḍhakkā, Mṛdaṅga, Niḥsāṇa, Bherī, Paṇava and Gomukha were sounded. The musical instruments Mādhurī and Carcarī were played. Thousands of conch-shells were blown.

66b-68. There were crores of chariots belonging to the vassal kings. They were kept in rows and rows all round the chariot of Indradyumna. They were equipped with various kinds of weapons. They were adorned with flags and banners. The flag posts were tall. They were fitted with strings of bells made of gold and silver. There were mirrors too attached to them. They were equipped with various mechanical devices. They had pleasing and majestic rumbling sounds.

69-70. The sounds of the infantry, the horses with the speed of wind

and the elephants (were heard). The rumbling sounds of the chariots were mixed with the sounds of the marching of the foot-soldiers, the trumpeting of the elephants and the neighing of the horses. The sounds of the musical instruments too mingled with these. All these were heard by people like sounds of oceans at the time of the close of Yuga.

71. At that same moment the citizens too started equipped with their own requisites along with horses, donkeys, camals and porters.

72. In that tumultuous confusion when the whole nation had set out, swings, palanquins, ponies etc. were seen (proceeding ahead) in rows and rows.

73-76. Hundreds of members of inner apartments of the kings set out from the place. They were surrounded by eunuchs and guarded by officials and great armies. They rode in different kinds of vehicles.

The *Yajvans* ('sacrificial priests') started with their wives after placing the *Agnihotra* (sacrificial) fires and materials in the *Śamyā* vessels in different groups and carrying them in carts.

Bundles of hooks, utensils for the worship of deities, sacrificial twigs, Darbha grass, pots and pitchers, and the materials for Homa—all these they made other Brāhmaṇas to carry by means of other carts and vehicles.

77-81a. The vassal kings, ministers, servants, priests, Ṛtviks, the king's administrative officials, slaves, those who had been employed in various kinds of services—all these set out with their belongings gathered together. Others went ahead. Those who had been employed in the treasuries took with them the entire treasure (cash etc.) and hastened ahead. The persons who attended upon the king on different occasions, gardeners and others, merchants and traders—all these took with them their respective merchandise and proceeded forth at the behest of the king. Excellent artisans and craftsmen with their guilds started along with the residents of cities, hamlets and rural parts. They had with them all the necessary implements for the practice of their professions or trades.

81b-84. On hearing the sounds of the drums, Bherīs, Paṭahas and Mṛdaṅgas beaten at the time of the journey of King Indradyumna, that pervaded all the cardinal points, all the people staying in rural outskirts became excited. They obeyed the commands of the king and started towards Nīla mountain.

Everyone went along the direct path most suitable to him. At the behest of the king they did not seek the main highway on account of

haste. They went along the difficult path leading to Nīla mountain.

85-91. The eminent King Indradyumna, surrounded by resideots of the whole city and the four army divisions, who were extremely delighted, shone in his chariot that was in the centre of the series of chariots proceeding ahead in a line of kiogs. The saintly king had the paraphernalia similar to that of Śakra.

His miod was pleased with the auspicious activities of the ladies of the city, their songs of welcome and good wishes and their showerings of flowers and fried grains—everything increasing the grandeur of the auspicious rite.

He joyously went ahead in the chariot to which horses haviog the speed of gusts of wiod had been yoked, along the dustless path on the surface of the ground that had been levelled as though in quadrangles, and that was very cool under the shade of clouds raised by favourable winds. The way was showo to the king by those persoos who had travelled through various lands and who knew thoroughly the ios and outs of the forests.

He weot on observing the lands and territories as well as the forest regions on either side of the pathway. He was delighted and his pleasure was evideot in his eyes. He reached the shrine of Carcikā[1] (Goddess Durgā) that marked the boundary of Utkaladeśa and was on their way. The deity was decorated with a garland of sknlls.

92. The king got out of the chariot at Nārada's behest. With great humility he bowed down to her with the eight limbs touching the ground and with great delight in his mind he eulogized her.

Indradyumna said:

93-97. Obeisance to you, O Goddess, O dispeller of all miseries and adversities. You are glorified through eulogies by Brahmā, Viṣnu, Śiva and others. You are the cause of all the worlds. O primordial Goddess, O supreme deity, be pleased. O Śivā, without you this uoiverse cannot have any power (or endure) even for a monent. The accomplishment of all undertakiogs in the mortal world and all auspiciousness is the result of propitiating your feet, O eternal Goddess, and not otherwise. O supreme deity, you are the *Śakti* (power) of Viṣnu, the Lord of mohile

1. Now this goddess is worshipped at Banki in the Cuttack District of Orissa. The Purāṇa believes the earth as consisting of eighteen continents instead of the usual seven *dvīpas*.

and immnbile beings. It is through this *Śakti* that the Lord creates, protects and annihilates the universe. O Goddess, bless me so that with my nwn eyes I shall see the Lord residing in the Nīla mountain, the sire of mohile and immobile beiogs.

Jaimini said:

98-105. After eulogizing the Goddess as per advice of Nārada, the king got into the chariot quickly like the Sun climbing the Udaya mountain. Theo he started quickly.

(Later on) when his vehicles (horses) became tired, the kiog halted the army on the banks of the great river Citrotpalā (modern Mahānadī). It was a famous region on accouot of the caves abounding in minerals. The forest was not at all thick there.

With the ioteotion of performing the reqoisite rites of the late afternooo, the kiog eotered the hathing Ghat along with his priest after it had been searched thoroughly and found to be devoid of poisonous thorns. The Lord of the suhjects took his bath, performed the *Tarpaṇa* rites for Devas and Pitṛs and duly worshipped Viṣṇu.

Thereafter, the king honoured the vassal kings and the mioisters and other officers hy providing them with seats, resting places etc. Then the glorious king entered the inner apartment alnng with Nārada and with a delighted mind partook of his food as tasty and juicy as nectar.

When the suo set, the king concluded his evening rites quickly. As the moon rose, the king sat io the middle of the assemhly of his suhjects and vassal kings.

106. There io that assemhly the king shnne with all the characteristics nf an emperor like the antumnal moon with the full disc in the middle of the luminaries.

107. The poets recited verses describing his fame as pure as nectar. Musicians of sweet and excellent voice sang well-composed songs nf praise.

108. Thereafter, the courtesans who were proud of their beauty, youth and graceful charms danced in front (of them) keepiog the perfectly correct mnsical timing, keynote and the proper gesticulatinns and movements of the body.

109. By means of poetical and prose compositions full of figures of speech and imagery and wonderful groupings of words, the bards and heralds eulogized him whose form and features were the most splendid and perfect in the world.

110. Thereafter the king honoured the prominent Vaiṣnavas seated in the assembly with sweet scents, garlands and betel leaves which were well-approved and splendid in appearance.

111-112. At the bidding of the king many (vassal) kings had occupied their seats comfortably. King Indradyumna honoured hundreds of them befittingly with those articles which kings deserved.

Then in order to hear the story of the Lord that is destructive of all sins, the king respectfully requested Nārada, a favourite of the Lord, and the most excellent one among sages, who was comfortably seated on a throne he deserved:

Indradyumna said:

113-116. O holy lord, O abode of the Vedas and Vedāṅgas, O beloved one of the Lord, you alone know the life story of Viṣṇu with the vision of knowledge. If you are kind and considerate towards me, O sage, wash my heart with the nectar of the story of Hari as it has become very dirty with mud (sins, ignorance).

While the discourse between the sage and the king thus got mingled with dialogues like these, the doorkeeper, a servant of the Lord of Utkala, entered and reported to the king: "O Lord, the king of Utkala stands near the entrance. He is accompanied by his chief (ministers, officers etc.). He is waiting with presents (in his hands) and wishes to see the lotus-like feet of Your Highness."

117-120. When the saintly king was informed thus by the doorkeeper, he became agitated. O Brāhmaṇas, he had been hearing about the holy spot of Śrīpuruṣottama. Since that holy spot was an ornament to his land, he was eager to listen to what he had to convey. So the king told the gatekeeper: "Without delay usher in the glorious king of Oḍhra land. Indeed, he is devoid of all impurities (sins) by having propitiated Viṣṇu on Nīla mountain. By seeing him all of us shall get our sins destroyed."

On hearing his words the doorkeeper immediately ushered the king (of Utkala) into the assembly of King Indradyumna.

121-124. Immediately the king of Oḍhra entered along with his ministers, followers of Viṣṇu. He bowed down to the venerable pair of feet of Indradyumna with great respect.

The great king (Indradyumna) lifted him up and honoured that Vaiṣṇava by placing him in his own seat. Then he humbly spoke these words:

"O king, O Lord of Oḍhra, Are you happy and well in every respect? I hope the Lord whose abode is on the summit of Nīla mountain is victorious and your pure intellect is fixed on the lotus-like feet of the Lord. You are equal-minded towards all living beings. I hope your mind is devoted to Hari".

125. On hearing his words, the overlord of Oḍhra became extremely delighted and surprised. With palms joined in reverence he spoke these words full of humility:

126. "O Lord, by your blessings I am happy in every respect. How will darkness prevail when the Sun blazes?

127. By the contact of your natural good qualities all the (other) kings have been won over by you. The Earth is blessed with you as her Lord like Amarāvatī with Indra.

128. While you rule over the earth, Dharma (Virtue) is always four-footed. (The words) 'committing forbidden act' can be heard of only in the Vedas, O king.

129. Various qualities of statesmanship and perfection in administration that abide in you, O Lord, serve severally as models to the (other) kings.

130. Even this much of your empire is inaccessible (to others), O most excellent king. The whole earth consisting of eighteen islands (being under your rule) is comparable to a single house.

131. You are fond of all living beings. If Brahmā had not created you, how could people get rid of grief when their sons and kinsmen died?

132. The Śruti says that ordinary kings are parts of Viṣṇu. You are the Lord himself. Who else is a mine of good qualities like you?

133-137. Nīla mountain is on the shore of the Southern Sea. It is surrounded by forests. It is not frequented by ordinary common people. It is there that the deity is present.

Now, it is heard that a storm has scattered sands over the Deity. As a result of it, there is famine, death, pestilence etc. in my kingdom too. Since you have come, there will be welfare all around in my case."

When the king of Utkala concluded his speech thus, O excellent Brāhmaṇas, king (Indradyumna) honoured him duly and sent him off to take rest.

With great dejection he looked at Nārada and said: "O sage, what is this? I begin to doubt that everything for which I had endeavoured has become futile." As he said this, Nārada who is a knower of all the three times, spoke to him:

138. "You should not be astonished at this. The most excelleot ooe among Vaiṣṇavas, you are very fortunate. Indeed the desire of Vaiṣṇavas never goes unfulfilled.

139. You will certainly see Nārāyaṇa who is free from ailments—Nārāyaṇa the primordial deity, who is the cause of all the worlds and has adopted human form.

140-141. For the sake of blessing you he will incarnate on the earth. The entire universe consisting of mobile and immohile heings is under the eontrol of Viṣṇu. He is oot under tbe control of anyone. He is the supreme soul, the eternal one. The Lord ean be won over only by means of devotion. He is affectionate to his devotees.

142. It is his MĒyĒ whereby everythiog begioning with Brahmā and ending with an ioseet is well protected. How can he, O king, be dependeot on others, exeept devout people?

143-144. The root cause of virtue, wealth, love and salvation is devotion to Viṣṇu. That alone is the means of knowiog him. Withoųt it there is oo other way. Viṣṇu is really one, but he takes many forms hy means of his MĒyĒ. There is no source of happiness exeept that great soul.

145. There are other deities sueh as Śiva, Durgā and others. They are eogaged in various Karmas. When worshipped, they grant what is desired. They too are dependent on Viṣṇu.

146. That Lord is the immanent soul. He is stationed in the hearts of Devas ton. They grant benefits only as much as he directs.

147. O great king, you too are a Vaiṣṇava. You are in the fifth generatioo from the Lotus-born Lord. You are a master of the eighteeo VidyĒs (lores). You strictly adhere to good cooduct.

148. The earth has been protected by you with justice. You are espeeially a worshipper of Brāhmaṇas. You will certainly see Viṣnu io the holy spot by means of your physical eye.

149. In this matter Brahmā too has employed me, O king. When the excellent holy spot is reached, I will tell you everything.

150. Now the night is about to reach the third YĒma (period of 3 hours). Command the (vassal) kings now to go back to their respective apartments.

151. You too should go to the inner apartment and have a sound slbep."

CHAPTER TWELVE

*Description of the Holy Place Ekāmravana (Bhuvaneśvara)**

Jaimini said:

1. When this was said by the son of Brahmā, king Indradyumna, after listening to the words of the sage, pondered with a delighted mind upon them with deep comprehension, and thought that his efforts had borne fruit:

2. 'What a great fortune was acquired in the course of many births! The grandfather of all the worlds is actively participating in my enterprise.

3-4a. He has deputed his son, a living-liberated soul, to assist me. The fulfilment of the tasks of persons conforms to the type of assistance they receive—this old teaching is heard in all assemblies.'

4b-6a. Thinking thus the king dispersed those members of the assembly. Then, O Brāhmaṇas, he grasped the hand of the sage and entered the inner apartment. After duly honouring him, the king spent the remaining part of the night along with him, in the same couch, engaged in mutual conversation.

6b-7. When the day dawned clearly, he concluded the daily routine of religious duties, worshipped the Lord of the universe and crossed Mahānadī. The path was shown by the overlord of the land of Oḍhra who went ahead.

8-10. Accompanied by his army he started towards the holy place Ekāmravanaka (modern Bhuvaneśvara).

After going a short distance he reached the river named Gandhavahā[1] of rapid currents and cool waters.

While he hurriedly crossed the river the king heard from a great distance, the sounds of various drums and musical instruments such as Mṛdaṅga, Muraja, Kāhāla, Carcarī and conchshell. The sound was produced at the time of the forenoon worship of Koṭiliṅgeśvara.[2] It spread everywhere in the great forest.

* Vide Brahma Purāṇa, Ch. 39. It gives a more detailed and beautiful description of Ekāmra Kṣetra from a Śaivite point of view.

1. Gandhavahā is the Gandhavatī (modern Gangua) at present flowing in Bhuvaneśvara. It is considered as a sacred river.

2. Koṭiliṅgeśvara is a famous temple at Bhuvaneśvara.

11-13. The king thought that it was (from the shrine) of the Lord residing on Nīla mountain. With great pleasure he enquired of Nārada: "Whence is this sound coming, O great sage? Has (the shrine of) the great Lord residing on the summit of Nīla mountain been reached? It is at the time of his worship that this tumultuous sound is heard. Or, O sage, is there any other deity nearby?" On being asked thus by the king the eminent sage replied:

14-17. "O king, highly inaccessible is the holy spot. It is kept concealed by Viṣṇu. That there is the Lord there, is not known to any man.

You are the most excellent one among lucky people. It is due to your good fortune that the Lord was with great difficulty seen by your priest who has controlled all his sense-organs.

O excellent king, you are equipped with armies having six divisions. Hence, O king, I have begun to suspect that you have undertaken an adventure in a big way.

Nīla mountain is in the third Yojana (i.e. 3x 12 Kms.). This is the holy spot of the Lord of Gaurī named Ekāmrakavana. Not far off, O king, is the place where, being afraid, he sought refuge."[1]

Indradyumna said:

18-20,. Why was the Lord of Gaurī (Śiva) frightened? With whom did he seek refuge?

Why was the Lord who had burned the terrible three Puras (cities of Asuras) formerly by means of a single arrow, frightened? This is very much amazing and I wish to hear about this rare (event).

Bhava is the protector of those who are afraid of worldly existence (bhava). He is extremely sacred. Why was he frightened? Who is powerful enough to conquer (him)?

Nārada said:

21-23. In this connection, O king, I shall tell you an ancient legend. Lord Nīlalohita was won over by Gaurī previously by means of penance. He was under the vow of celibacy. On being afflicted with the arrows of the god of Love, he gave up that vow. He married Gaurī on

1. A Vaiṣṇavite twist to show the inferiority of Śiva to Viṣṇu. The fight between Śiva and Viṣṇu for one King of Kāśi (Kāśirāja) and the subsequent defeat of Śiva and his praise of Viṣṇu and Śiva's departure from Vārānasī to Ekāmra Vana (vv 50-79)— all this is invented to show Viṣṇu's superiority.

the Himālaya mountain and sported with that beautiful lady proud of her youthfulness, O king. In the realm of her father he enjoyed all the pleasures desired by Devas (too).

24-30. Once the chaste lady was coming out of her apartment along with (some) noble ladies. She was then gently and smilingly addressed with these words by her mother:

"O noble lady, for the sake of a brideroom a great penance was performed by you in the dense forest. But, O lady of excellent countenance, an old brideroom of unknown parentage and unknown qualities has been acquired by you.

You never leave his presence in day or at night, though he is of such a nature. What is his special excellence, dear girl? Let it be mentioned. What is the return of your husband's favour? You get your clothes and ornaments from me. You stay in my house. O gentle lady; you have been staying here for a long time. You are fondled by your father. You enjoy all your plessures in your father's house.

We have heard that all the girls in the three worlds go away from their father's house after marriage. They are adorned by their husband and they stay in their husband's house.

I am a mind-born daughter of the Manes. I came from the world of the Manes, O highly fortunate lady. I was married to Himādri.

O lady of roving eyes, you have been spoken thus only jocularly and not out of anger. This should not be mentioned to the Son-in-law. He is considered equal to Viṣṇu."

Nārada said:

31. On hearing these words uttered by her mother, she was deeply pained by the censure of her husband. Though her lips were throbbing with anger, she did not utter a single word.

32. She approsched her husband. Though she did not disclose the (actual) words of her mother, she reported lovingly a few harsh words briefly (spoken about him).

33-34. "O Lord, this is not proper for one to stay in one's own father-in-law's house even in the case of the lowliest of men. How can it be otherwise in the case of yours, the sire of the three worlds. Hence I do not like, O Lord, that we should stay here. It is not befitting (to us). Are there no other places proper for you to settle down?"

35. On being told thus by Śivā the Bull-emblemed Lord got on the back of his Bull along with her and hurriedly went to the central land (i.e. land between Himālaya and Vindhya).

36-41a. He crossed all the Tīrthas and went beyond the great sacred place Prayāga, and on the northern bank of Gaṅgā that flows into the Eastern Ocean, he built the city named Vārānasī[1] for Gaurī's residence. It is a beautiful city extending to five Krośas (15Kms).

It is splendid with excellent Mansions. It has hundreds of palatial buildings and numerous gardens and parks. There are many Tīrthas there and it is full of people of different kinds. This splendid city had been built by Viśvakarmā at the behest of Dhūrjaṭi (Śiva). It dispels sins by means of holy and cool waves of Gaṅgā.

There in the middle of that city which was rendered splendid by means of golden ramparts and Mansions, which was perfectly built with gemset columns and which fulfilled all wishes and ambitions, Paśupati sported with her like the Slayer of Madhu (Viṣnu) with Śrī.

41b-43. That city is never left by Viśvanātha (Śiva). So it is well known by the name Avimuktā. It bestows salvation on men. Formerly, O overlord of men, it was resorted to by persons who were afraid of the worldly existence. Gaurī stayed there along with her husband who adorned her in an excellent manner. O king, she did not remember even her mother and father.

44. When many Yugas passed like this, the Lord installed a crore of his Liṅgas there and went to Kailāsa mountain.

45-48. O king, many kings ruled over that city. Formerly in Dvāpara Yuga, there was a king there (commonly) called Kāśīrāja By means of severe penance he propitiated Lord Śaṁbhu with this aim in his mind: 'I will excel in war Acyuta (Kṛṣṇa), the conqueror of kings, the chief of whom is Jarāsandha.'

The Pināka-bearing Lord (Śiva) who was propitiated, granted him that boon: "O suppressor of enemies, you will conquer the Slayer of Kaṁsa in battle. For your sake I shall fight seated on my Bull, along with (my attendants) Pramathas."

49. After securing a boon like this that madly insolent king who (boasted of his) heroism, challenged the Lord (Kṛṣna), wielder of the conch and the discus, for a fight.

50. That Lord (Kṛsna) who is the immanent soul (of all), knew the incident of that sort, and sent his Discus for killing Kāśīrāja.

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1. ŚkP euphemistically gives the credit of building Vārānasī to Śiva. As a matter of fact, he usurped this capital city of Divodāsa through Nikumbha (vide BdP 2.3.67-91-58).

51-57. The infuriated Discus that was very fierce in appearance, had the refulgence of a thousand suns. It knew the power of the mind of Viṣṇu. It cut off the head of Kāśirāja and burned to ash his army as well as that city.

On seeing that extremely violent action Paśupati(Śiva) became furious. Surrounded by his Gaṇas and seated on his Bull, the Pināka-bearing Lord rushed at it. Then Śambhu looked at the Sudarśana Discus at the outset and discharged his Pāśupata missile in front of it, like an ominous calamity.

Formerly Śambhu had secured a boon from Viṣṇu who had been pleased by his devotion: "On being remembered by you I shall invigorate your missile. But if you go against me, it will become lustreless (and ineffective)."

When this Pāśupata missile which was (usually) terrible, became futile and when Vārāṇasī was burned, the Bull-bannered Lord became afraid.

Then he eulogized the Primordial Purusottama, the cause of all the worlds.

Mahādeva prayed:

58. O Nārāyana, obeisance to you, the highest abode, O Supreme Soul, O one greater than the greatest, O Lord possessing the properties of existence, knowledge and bliss, O blemishless one!

59. O cause of the universe, O Lord performing the acts of creation etc. by means of the different Guṇas, O Lord concealed by your own Māyā, O self-luminous one, obeisance to you.

60. You are neither within nor without. You are without as well as within. You are far off as well as quite near. You are both heavy and light. You are firm. You are minute as well as very massive. Obeisance to you.

61. O matchless one, obeisance to that Lord in the form of Kāla (Time), the graceful charm of whose sideglance creates crores of Four-faced Lords (Brahmās) and a Parārdha of mine.

62. Obeisance to that Lord, the soul of the universe, whose body is beyond measurement, and each one of whose hair supports a number of Cosmic Eggs.

63. O Lord, in accordance with your own measurement of time you cause the origin and dissolution (birth and death) of Brahmā and also mark out the periods of Manvantara etc. Obeisaace to you.

64. I have been created out of Tamōguṇa, O Lord. I am ignorant

of your power. Hence forgive my offence. Save me I have sought refuge in you.

65. When (the Lord) who burned down the Tripuras eulogized thus, Adhokṣaja (Viṣṇu) manifested himself after casting off the form of the Discus.

66-68. His face (indicated that he was) delighted. The glorious Lord held the conch, the discus and the iron club. He was seated on Garuḍa as if on a lotus seat. He was adorned with a garland of sylvan flowers. He looked brilliant with necklaces, ear-rings, shoulderlets, crown and other ornaments. Lakṣmī was seated on his left lap. Satyabhāmā[1] was on the right side. His body was as lustrous as a black cloud. Though he was an ocean of mercy, he spoke to the husband of Girijā (who was) frightened, as if he was angry with him.

Śrī Bhagavān said:

69. How has such an evil-minddedness beset you at this time? O Śambhu, for the sake of an insect of a (i.e. an insignificant) king, you have come to fight with me!

70-77. How many examples of my power have not been known to you, O Dhūrjaṭi (Śiva). It is true that your Pāśupata missile cannot be vanquished by Suras and Asuras. The Discus is a form of my anger. It cannot spare even you. Excepting you, who will wander in the world after disregarding me? By performing several austerities formerly you have acquired much strength as a form of mine from my body? Now if you wish to sport about with Gaurī here for a long time, if you wish that this city of Vārāṇasī should stay for a long time (do as follows).

On the shore of the Southern Sea there is a holy spot well known after my name, viz. Śrīpuruṣottama. It is adorned by Nīla mountain. It extends to ten Yojanas (i.e. 10 x 12=120 Kms.) up to Virajā Maṇḍala (modern Yājpur). The holy spot is gradually holier till the river Citrotpalā. The region beyond that as far as the Southern Sea is more and more excellent (sacred) step by step. Nīla mountain is a bestower of salvation. There (my idol) is made of blue sapphire gems. I am stationed there in four bodies (i.e. Jagannātha, Balabhadra, Subhadrā and Sudarśana). To the north of it is the forest named Ekāmraka. O annihilator of Tripuras, stay there fearlessly along with Pārvatī.

1. The author regards Viṣṇu and Kṛṣṇa as identical and brings in Satyabhāmā as Viṣṇu's consort along with Lakṣmī.

78. There you will be crowned as the king of a crore of Liṅgas[1] at my bidding by the Self-born Lord, the creator of all the worlds.

79. This Tīrtha Maṇikarṇika consists of all Tīrthas Cast off your Ahaṁkāra (ego, pride) here and proceed along with all your followers.

Nārada said:

80. On being told thus by Vāsudeva the Three-eyed Lord bent down his head. With palms joined in reverence he spoke to the Slayer of Madhu:

Mahādeva said:

81. O Lord of Devas, O Lord of the universe, O Lord, O dispeller of the agony of those who bow down (to you), carrying out your behest will be the cause of my welfare, O Lord of the worlds.

82. On account of my stupidity, O Lord, I had been arrogant. There, O Lord, your own blessing is the cause of my fickleness.

83. Since you command me, O Lord of Devas, to proceed to Puruṣottama, I shall carry out your behest reverently and proceed to the auspicious holy place that bestows salvation.

84-85a. Do a favour to me and promise that you alone will protect and sustain my sacred region Puruṣottama. Protect it so that it will never perish hereafter.

85b-86. Thus this sacred place has been established formerly by Mahādeva after duly worshipping Lord Puruṣottama accompanied by Balarāma and Śrī. Here the Lord of Umā has been installed by Brahmā.

87-88. We shall go there and view the destroyer of Puras, the Lord of the Daughter of the Mountain, the Lord who like the sun dispels all the dense internal darkness.

Since this holy place of Śaṁbhu is completely destructive of Tamas, it grants welfare. Since it washes off Rajoguṇa, it is well known as Viraja Maṇḍala.

89-91. Since Sattvaguṇa prevails, Puruṣottama is well known as the bestower of salvation. Whatever other salvation-yielding holy spots there are and heard of by you, O great king, they all bestow liberation here itself. This holy spot, O great king, cannot produce faith in those whose minds are defiled by misdeeds and sins. This is the secret of the Discus-bearing Lord.

1. This explains the epithet of Koṭiliṅgeśvara.

Jaimini said:

92-93. On hearing the words of Nārada the king became delighted in his mind. With his eyes beaming and dilated due to surprise, he spoke to the tiger among sages:

"O Brāhmana, the highly sanctifying holy spot has been properly described to me. It is the place where Umāpati (Śiva) is present and Puruṣottama is the protector. Even if the route is circuitous, we shall certainly go there because this is the right means for the accomplishment of our desired objective."

Jaimini said:

94. Thereafter, O Brāhmanas, the sage and the king along with the army reached the holy spot named Ekāmravana at midday.

95. The king took his holy bath in Bindu Tīrtha and worshipped Puruṣottama installed on the bank in accordance with the injunctions. Then he went to the great temple of Koṭīśvara

96-100. At the entrance, the king duly performed the rite of *Ācamana* (i.e. ceremonious sipping of water) and as he took pleasure (in it he) gifted numerous excellent horses, elephants, gems, garments, ornaments and wealth to Brāhmanas, since he was engaged in Sāttvika form of piety.

After taking the holy bath, he worshipped Tribhuvaneśa[1] (Lord of the three worlds) Liṅga (modern Liṅgarāja at Bhuvaneśvara) and derived matchless pleasure as he saw the identity of the Lord with Viṣṇu. He eulogized and bowed down to the Lord with devotion. He sang songs of devotion and played on the Vīṇā.

With palms joined in reverence he sought to propitiate the Lord with his mind exclusively directed towards him. He stood there meditating on the Bull-bannered Lord.

Then the Three-eyed Lord Parameśvara became pleased, O Brāhmanas. With each syllable of every word distinctly expressed the Lord spoke to the king directly:

Koṭiliṅgeśa said:

101-103. O great king Indradyumna, a Vaiṣṇava like you is very rare on the earth. Your desire will be perfectly realized after some time.

1. *Ekāmra Purāṇa* and other sources state that Tribhuvaneśvara (Liṅgarāja) was worshipped as Hari-hara (a synthesis of Vaiṣṇavism and Śaivism).

After saying this Śambhu vanished in the very presence of the king. Then he said to Nārada: "O higbly fortunate one, carry out what has been commanded by the Self-born Lord along with a horse-sacrifice in that holy spot Śrī Puruṣottama which is the body of Viṣṇu.

104. The interior altar (*antar-vedī*) is highly meritorious. It is like the heart of Viṣṇu. I have been installed in eight forms for the sake of protecting it.

105. I, Nīlakaṇṭha, have been established at the tip of the conch-like[1] (holy-spot) along with Durgā. O eminent Brāhmaṇa. Take this king to that place.

106. Now Hari with the blue sapphire body has vanished. At my bidding build the shrine of Śrī Narasiṁha there.

107-108. There in our presence let the excellent king perform a thousand horse-sacrifices. At the end of those (sacrifices), O excellent Brāhmaṇa, show him that wonderful tree devoid of blemishes and having the form of Brahman. Viśvakarmā will carve four statues therefrom.

109-112a. At the time of their installation Brahmā himself will come so that this king shall get rid of his sins by worshipping Hari by means of horse-sacrifices. Let him go on continuously worshipping Hari for a thousand years. At one and thereof he will see (the Lord) who is the support of all the worlds and destroyer of all sins. On those who visit him the Lord-with-wooden-form will bestow salvation. Neither Brahmā nor you nor I shall know his deeds. He will be pleased only by devoutly carrying out his commands."

112b-113. Nārada bowed down to Mahādeva, the sire of the universe. With palms joined in reverence he said: "(I shall carry out) what has been commanded by you, O Lord. Brahmā too bas directed me to carry it out in this manner. Brahmā and you, O Lord, are not different from the Supreme Soul.

114-115. The fortune of this king (is really great). The blessings of you three cannot be even mentally conceived. This Lord, the sanctifier of all living beings, is one whose greatness cannot be even thought of. By his association even the vicious ones can cross the ocean of worldly existence.

116. By how much devotion the Lord is pleased, is beyond the reach of the intellect. By repeating the Vedic passages and other activities people continue to strive for it for a long time. But even an insignificant person attains salvation effortlessly.

1. Puruṣottama Kṣetra is regarded as conch-like in shape.

117-120. The cowherdesses who maintained themselves by (selling) milk and milk products, who spent their days either within the house or wandering about in the forests and who sustained themselves through the forest produces, attained liberation through the enjoyment of love sports.

Śiśupāla who always hated and fought with him attained salvation (even) in the middle of the assembly hall. The hunter pierced the heart (of Kṛṣna ?) and attained the goal very difficult to be attained.

Formerly a hunch-backed maiden dragged him to her house by his clothes and enjoyed herself with him whereas the celestial damsels who meditate upon him do not get him at all.

Formerly the Lord granted salvation to a Cāndāla who was very far off but not to a Brāhmaṇa who was well-versed in the Vedas, who was close (to him) and was a great devotee.

121-128. By means of his Māyā the Lord may deceive you as well as Brahmā. Many persons beginning with Gautama still remain in the bondage of physical bodies, suffering from much misery while performing austerities. They cling to their vow of celibacy and they stay till the end of the Kalpa. His acts cannot be comprehended or expressed by saying 'It is like this, it is like that'.

It is not possible to delineate the conduct of this highly intelligent one even by much effort or in the course of a long time.

Many means have been recommended in the scriptural texts for the sake of liberation in the case of learned men. Many of them do worship (by sacrifice). But the most excellent means of all is the residence in (the holy place) Puruṣottama which is certainly conducive to attain *Sāyujya* with the Lord like an excellent companion. That means of attaining this Lord capable of wielding Māyā is invariably connected (with the residence there). The place where Hari placed himself and where he fixed his residence shall become universally known due to the association with Indradyumna. Hence allow me, O Lord of Devas. I shall take this king along with his army to the land at the foot of the mountain and establish him there. I shall then initiate him in the act of the great sacrifice (i.e. horse-sacrifice). Thereafter, O Bull-emblemed Lord, I shall come near your lotus-like feet."

Jaimini said:

129. Saying "So be it", the Lord vanished. The sage drove in the chariot of the king to the excellent holy spot.

130-133. The second day the king reached Kapoteśa.[1] Its length and breadth are the same. It is full of ponds of water and trees. In the eastern boundary was Bilveśa who was stationed on the seashore. His minister indicated that the place was suitable for encamping the army. The excellent king encamped the army in their befitting places. He bowed down to Bilveśvara[2] and Kapoteśa and worshipped them. Accompanied by Nārada the intelligent king got into the chariot. Mentally and verbally, thinking and glorifying Viṣṇu, the resident of Nīla mountain, O Brāhmaṇa, he went to the presence of Hari.

CHAPTER THIRTEEN

*The Greatness of Kapoteśa and Bilveśvara**

The sages enquired:

1. It behoves you to recount to us why this site of Kapoteśa became famous, O great sage. Who Kapota was and who was the Lord, O great sage?

Jaimini replied:

2. Formerly Kuśasthalī became inhospitable for habitation of creatures because it was fully overgrown with Kuśa grass having keen edges and thorns.

3-4. It was devoid of trees. It had no water-reservoirs. It was like an abode of Piśācas (ghosts). Formerly no Deva other than the Lord (Viṣṇu) was worshipped. A desire to compete with (Viṣṇu) and a feeling of rivalry arose in Dhūrjaṭi (Śiva) who thought, 'Let me too be worshipped'. Thinking thus he turned his mind to the devotion of the same Viṣṇu.

5-8. 'I shall propitiate Hari by resorting to a very great penance, staying in a place devoid of all objects. I shall have no personal possessions. What is it that I should speak to the Lord of Ramā? What

1. Kapoteśa temple is now situated at Candanapura at the bifurcation of the rivers Bhārgavī and Mittlānī (on Kāṭhapola Nadī).

2. The temple of Bilveśa is on the eastern side of Puri.

*Kapoteśa is at Chandanpur (Puri) and Bilveśa on the seashore to the east of Gundicā house

can be the eulogy for Śāradāpati(?)? What else can give satisfaction to the deity who is the lord of the whole universe? Hence no external thing can be of any use to him. Therefore, I shall adopt Antaryāga ('Internal sacrifice' i.e. Mātṛkā Nyāsa etc.) with a pure mind. I shall propitiate Hari, the sire of mobile and immobile beings, the Lord who offers his own soul unto the devotees. By his grace I shall be worthy of being worshipped by all.'

9-10. Thinking thus in his mind, he went to the holy spot Kuśasthalī. He performed a very severe penance near Nīla mountain. Maheśvara avoided all *Dvandvas* (i.e. pairs of opposites e.g. heat-cold, pleasure-pain). He took in only air. Eight-formed[1] though he was, the Lord was reduced to the size of a dove.

11. The delighted Lord granted him supremacy, so that he became equal (to Viṣṇu) in respect of worship, reverence etc.

12. By the power of his penance that holy spot became one comparable to Vṛndāvana, the forest near Gokula. Its interior was rendered splendid by lakes, ponds, reservoirs and rivers.

13. It was full of different kinds of trees and creepers (laden) with fruits and flowers of all seasons. It was resonant with the humming sounds of bees inebriated with honey.

14-15. It was full of different kinds of flocks of birds. It was a comfortable place of resort for all creatures. Since by means of his penance Śiva became (small) like a dove, he came to be called Kapoteśvara[2] at the behest of Murāri (Viṣṇu). It is at his bidding that the Three-eyed Lord always stays here along with Mṛdānī (Pārvatī).

16. Those who worship, eulogize and bow down to Kapoteśa shall get rid of all their sins and attain Purusottama.

17-22. Henceforth I shall narrate the greatness of Bilveśa, O Brāhmaṇas.

Formerly Daityas who were the residents of Pātāla pierced through the surface of the earth and began to harass Bhūrloka. They used to devour people.

When the Lord incarnated as the son of Devakī in order to reduce the burden on the earth, and protected the earth along with the Yādavas and the Pāṇḍavas, he once came to that spot.

1. The following are the eight forms of Śiva: (The special name of that form is given in the bracket) 1. Earth (Śarva); 2. Water (Bhava); 3. Fire (Rodra); 4. Wind (Ugra); 5. Ether (Bhīma); 6. The sacrificer i.e. Yajamāna (Paśupati); 7. The Moon (Mahādeva); 8. The Sun (Īśāna).

2. The above is an explanatory legend to support the derivation of the name Kapoteśvara.

He took his bath in the water of the Tīrtharāja (the ocean) and paid obeisance to Nīla Mādhava from a great distance mentally. Then he came to the entrance (of the abode of) Daityas.

He found that the underground passage was awful and impenetrable for human beings. He deluded the worlds with wrong notions (?) and desirous of spreading (the idea of) the venerability of Śiva, he took up a fruit of a Bilva tree and invoked the Three-eyed Lord there. After worshipping the Destroyer of the Puras, Śrīkṛṣṇa eulogized him.

Śrī Bhagavān prayed:

23. Obeisance to you, O Lord beyond the three Guṇas, O Lord who divides the three Guṇas, O Lord, embodiment of the three Vedas, O Lord beyond the three (Vedas). Obeisance to the knower of the three divisions of time (viz. Past, Present and Future).

24. To the Lord with the Moon, the Sun and Fire as eyes, obeisance to the excellent Ātman favourable to Brāhmaṇas. Salute to you, the storehouse of eightfold prosperity, to the eight-formed Lord.

25. Obeisance to the Lord devoid of Tamas, the Lord whose form is beyond darkness, who is immutable and is destructive of darkness and who dispels the darkness of ignorance.

26. After eulogizing his own Ātman by means of his own Ātman, the Lord saw that the passage had become easily penetrable by his favour.

27-29a. Through that passage the Lord went to Pātāla along with his army. There he slew the Daityas who were fierce and powerful and removed the burden (of the earth).

He then came back to the same place. There the Lord worshipped the Bull-emblemed Lord. Desirous of establishing Śiva there in order to block the passage, the highly intelligent Gadādhara (Kṛṣṇa), the Lord who can be won over by devotion, said thus:

29b-33. "O Dhūrjaṭi (Śiva), stay here in the place preventing Asuras from coming out. Who else, O Śambhu, is competent to destroy the army of Rākṣasas?"

After establishing Mahādeva he returned to Dvārakā. Since then Bilveśa became famous on the earth.

O Brāhmaṇas, that Bilveśa is the first creator of the prominent sacred place. By visiting that immutable Lord of Mṛḍānī, the Lord who destroys sins, one shall derive all the desired results. One shall surmount adversity very difficult to cross.

The greatness of Kapoteśa and Bilveśvara has been recounted to you, O sages. Henceforth, what else do you wish to hear?

CHAPTER FOURTEEN

Nārada Consoles Indradyumna and Urges Him to Perform Horse-sacrifices

The sages asked:

1. When they got into the chariot and proceeded ahead, where did Nārada and the king go? What did they do? Describe it to us, O great sage.

Jaimini said:

2. Along with Vidyāpati, the younger brother of the priest, they came near the boundary of the holy place of Nīlakantha.

3-4. There appeared bad omens on the way. The left eye and the left arm of the king who was going ahead, began to throb and tremble frequently. On seeing them the tiger among kings became dejected. He asked the sage who was a storehouse of all knowledge, the reason thereof.

5-7. "My empire is unassailed. This excellent holy spot has been reached. Our pilgrimage to Mādhava is conducive to auspiciousness. What ominous thing can happen to me today? O sage, tell me truthfully. My left eye throbs and the left arm trembles frequently."

On hearing it Nārada spoke indicating the future task and telling the king the words of welfare and happiness uttered by the Lotus-born Lord.

Nārada said:

8-10. O king, do not get dejected. Generally all auspicious things are impeded by obstacles. When the obstacles are removed, O king, everything shall be splendid in the case of fortunate persons. It is true that you are an emperor. This holy spot is verily the physical body of Viṣṇu. But the deity for whom you have undertaken this pilgrimage has vanished. It was covered up with golden sands in the evening on the day next to that when this Brāhmaṇa Vidyāpati visited it. The deity

has gone to his abode in Pātāla and has become very difficult of access in the human world."

Jaimini said:

11. On hearing this dreadful utterance that was as bad as the fall of the thunderbolt, the king fell on the ground unconscious, O excellent Brāhmaṇas.

12. On seeing him fallen thus all the friendly assistants and comrades with the priest as their leader ruahed towards him crying out "Alas! Alas!"

13. They frequently sprinkled on his face cold water mixed with camphor. They smeared all his body with sandal paste, agallochum and camphor.

14-15. They quickly fanned him with chowries and fans. Nārada too became bewildered. Performiog the yogic process of Dhāraṇā ('Retention') he saved the life of the king knowing that the future good lay therein. After a long time the king regained consciousness by their excellent efforts.

16-19. He got up and fell down at the feet of Nārada, O Brāhmaṇas (and said): "What sin have I committed in a previous birth? It is certainly on account of its ripening that this terrible misery has befallen. O great sage, even in dream no offence has been committed by me mentally, physically or verbally against Brāhmaṇas and cows. O tiger among sages, no holy rite, whether *Nitya*, *Naimittika* or *Kāmya*, prescribed for kings has been omitted by me. O great sage, no insult has been perpetrated by me towards deities, guests, servants, manes, dependents and kinsmen.

20-24. There are fifty (possible) offences against Viṣṇu, O leading Vaisnava; all of them have been avoided by me like huge, furious serpents.

What lucky (and meritorious) act has been done by that younger brother of my priest? He has been able to see Lord Nīlamādhava with the physical eye.

What for did you cause the loss of the kingdom deliberately, even when you knew about this? How is that this was not declared at the time when we set out on the journey?

Why was the abode of Brāhmaṇas well-versed in the Vedas uprooted by me? Why were the lands excellently maintained for a long time abandoned by these people? Ever since the inception of their families the subjects had pursued certain vocations for their livelihood. For my

sake they have (now) abandoned them. How will they maintain themselves now?

25. If I do not see Hari, I will put an end to my life. This is my resolve, O Brāhmana. If I die what will be of the subjects?

26. O sage, you are always kind. You advise me as regards the auspicious and inauspicious. Take my son to Mālava and crown him there.

27-29. Let him protect the land with justice. Let not these subjects be subjected to grief. Let all those kings who have come here at my behest return and carry out the directions of my son. I will remain in this holy spot contemplating on Nīlamādhava, I will observe a fast unto death and make the remaining part of my life fruitful."

Jaimini said:

30. As King Indradyumna was lamenting thus, the son of Brahmā made him rise up. Consoling him with kind and gentle words he spoke thus:

Nārada said:

31-35. O king, you are at the head of learned men. You are a Vaiṣṇava and an ocean of courage. How is it that you do not realize that (spiritual) welfare is always attended with obstacles?

This is the greatest good of man that can be acquired only in the course of a hundred births, that one can see with his physical eye the Club-bearing Lord in physical form.

Hari's sportive activity is unrestrained. By whom can it be understood completely? Though I am a living-liberated soul, O king, I do not go beyond his Līlā (sportive activity).

I am a staunch devotee. I stay near the Lord. Still have I not been deceived by him many times? Even by many hundreds of births one cannot resist his Māyā. This endless Māyā of his cannot be comprehended even by the Lotus-born Lord who occupies the lotus coming out of the navel (of the Lord), even though he is in the habit of eulogizing him always.

36. The nature of the master of Māyā has been spoken to you thus, O king. Now I shall tell you especially that you are the most excellent one among fortunate persons.

37-41. All the three forms of his are inclined to bless you.

The creator of the mobile and immobile beings (god Brahmā), the

grandfather himself of all the worlds told me thus: "You do go quickly near Indradyumna. He will go to Nīla mountain desirous of seeing Nīlamādhava. After being requested by Yama the Lord has vanished. He must not grieve over it. This (disappearance) cannot be made otherwise. That king, the fifth one in my line, should be spoken to in my words (i.e. conveyed my message) that for his sake I will propitiate Puruṣottama, the Supreme Soul, and will bring him from Śveta island[1] at the end of the thousandth horse-sacrifice. Let that king Indradyumna worship Viṣṇu by means of a thousand horse-sacrifices and stay now in the holy spot of Śrī Puruṣottama.

42-45. At the end, he will see with his (physical) eye Lord Viṣnu of wooden form. That incarnation of Hari will become famous through him. At that time the bodies (i.e. idols) of Viṣṇu are to be certainly installed by me.

Formerly Lord Hari of bejewelled idol had been in four different forms. The king's priest had seen the Lord and informed the king directly.

The Lord of divine wooden form will incarnate in four forms. Hence, O leading king, do not be grieved. Your desire will certainly be fruitful. There is no doubt about it. Stay here without any worry."

Jaimini said:

46. Thus, O Brāhmaṇas, Nārada consoled the king and restored his confidence. Thereafter he spoke to him once again.

Nārada said:

47. Accompanied by Durgā the Blue-throated Lord (Śiva) is present at the tip of the excellent holy spot having the form of a conch-shell.[2] We shall go there. That is a flat land suitable for horse-sacrifice.

48. In it we shall build a very good structure that will stay firm for a thousand years, for the purpose of the horse-sacrifice. By visiting the Nrsiṁha idol of the Lord residing on Nīla mountain we shall make our life contented and blessed.

49. At the end of the sacrifice we shall, for the purpose of destroying all obstacles and for increasing the benefit, install an idol worthy of being worshipped by you always.

50. Through excellent sages we shall begin the excellent sacri-

1. Śvetadvīpa: The abode of Viṣṇu. It is supposed to be in the Milk Ocean.
2. Śaṅkha-Kṣetra: Puruṣottama Kṣetra is conceived to be conch-shaped.

fice in a suitable manner. Delaying is not conducive to welfare. Such is the advice of Brahmā.

CHAPTER FIFTEEN

Indradyumna's Grief Dispelled: Manifestation of Four-formed Viṣṇu

Jaimini said:

1-2. Then those Brāhmanas left the excellent chariot and walked on foot along with their followers. They approached Nīlakaṇṭha joyously. After worshipping Mahādeva and bowing down to Śrīdurgā they started climbing Nīla mountain[1] with the senses under perfect control.

3. It was overgrown with different kinds of trees and creepers and full of various types of birds. Rugged rocks prevented free passage therein. There was a halo round the mountain.

4. The huge rocks that were tossed about (on the mountain) were hovered around by humming bees causing a confusion of sounds. The waves and waters of the Southern Sea came as far as the ridge of this mountain.

5. It was beyond human imagination and always impenetrable due to the presence of huge serpents. The interior of the mountain was extremely terrible on account of the trumpeting sounds of elephants in their rut.

6. It was always infested with beasts of prey. They never knew an attack (by human beings) with weapons. Many herds of deer moved all around fearlessly.

7. They (i.e. the Brāhmaṇas) were desirous of entering it, but could not see the path leading into it. But due to Nārada's presence they came to know the top of the mountain.

8. They reached the place where the Lord is present in the form of the divine lion beneath the black aloewood tree, dispelling the fear of all adversities.

9. On seeing that Lord crores of the sins of Brāhmana-slaughter

1. Purāṇic descriptions are to be cautiously accepted. For example: Svarṇādri in Ekāmra-Kṣetra is regarded as the site of Liṅgarāja temple but actually there is no hill there at all. So is the case here.

incurred by men perish. The Lord has a huge open mouth with terrible teeth and tawny-coloured dishevelled manes.

10. He looked fierce with three eyes. The body of the Daitya is kept on his thighs in a supine position. With his claws as frightful as thunderbolt the Lord is (depicted as) tearing the chest of the demon.

11. He has pink lustre with blazing (v.l. lolling) tongue. The Lord bursts into a thunderous laughter. In his arms the conch and the discus were shining. The coronet and the crown dazzled brilliantly.

12. Sparks of fire emit from his eyes, frightening all the quarters. His lotus-like feet have gone deep down into the earth as he has stamped on the ground with great force.

13. Viewing the primordial idol of Hari in the presence of Nārada they looked at the Lord without fear. Free from ailments they bowed down to him from a distance.

14. On seeing the Lord Indradyumna began to believe the words of Nārada. With steady confidence in the future task he said to the great sage:

15. "I am contented (as I have almost fulfilled my task), O great sage; you are the greatest storehouse of knowledge. This Nṛsiṃha is very difficult to be propitiated. He is frightful even to look at.

16. He should be worshipped well by people like you. He should be worshipped from a distance by people like me. I am contented and blessed merely by viewing him. All my sins have been destroyed.

17-19. Since you are nearby, O sage, we stand here fearlessly. The Lord has an excessively terrible form. How can he be propitiated by people deficient in vigour and power? He is excessively frightening in the act of tearing up the king of Daityas, the lord of the three worlds.

Where is that place in which the blue sapphire form of the ocean of mercy had stood originally, O excellent sage, and which bestows salvation by mere sight? Show me that (place) which I consider as the bestower of salvation, O eminent Brāhmaṇa."

20. Thus requested Nārada pointed out to him the sacred place where the Lord stood covered with golden sands.

21. "See this Nyagrodha (Banyan) tree, O king. Its girth is one Yojana and its height is two Yojanas. It will stand till the end of the Kalpa. It bestows salvation on men.

22. One is liberated from the shackles of sins by coming under the shade of the tree. A man who gives up his life at the root of this tree, shall attain salvation.

23. Even by seeing the sinless Nārāyaṇa in the form of the Nyagrodha

tree a man becomes sinless. Then what to say if he worships and eulogizes?

24. It was to the west of the root of this (tree) and to the north of Nṛsiṁha, O king, that Mādhava, the Lord, stood in four different forms.

25-26. He will manifest here once again to bless you. Viṣṇu has his own abode in the Śveta island which is the land of enjoyment of pleasures. Similarly this is known as his own abode in Jaṁbūdvīpa which is the land of holy rites. Since it is a very great secret, its revelation is not approved of.

27. Only one who is eligible to be liberated knows this place, O king. It cannot be believed by (ordinary) men and by vicious people in particular.

28. Another idol of Viṣṇu which was installed here by the citizens, O king, is also a bestower of salvation. What doubt can there be then in the case of an idol installed by the Self-born Lord (Brahmā)?

29. (Manifestation) and vanishing of the Lord of the universe has a purpose behind it. He incarnates in different forms in different Yugas for the sake of bleasing the good and pious people.

30. The Lord takes the forms of fish, tortoise etc. When the purpose is served the great Lord vanishes.

31-32. The ocean of kindness is stationed here permanently without any reason. Just as Lord Viṣṇu incarnates elsewhere from the Śveta island, so also stationed here the Lord manifests himself mercifully in places like Dvārakā, Kāñcī, Puṣkara etc. like sprouts from the roots of (mother) tree.

33. Incarnations in the different lands, holy spots, Tīrthas and shrines are (his) partial incarnations. Let there be no doubt in you about it, O king.

34. Īśāna (Śiva) does not forsake this holy spot even for a moment as he does not leave off his own sphere (land). There will be another manifestation, O king, known by you."

35. After saying this, Nārada, the noble soul, pointed out the exact spot. There Indradyumna prostrated himself with eight limbs (touching the ground).

36. Thinking that the Lord was present there personally, he began to eulogize:

Indradyumna prayed:

37. O Lord of Devas, O Lord of the worlds, O destroyer of the

agony of those who bow down (to you), save me, O lotus-eyed Lord. I have fallen into the ocean of worldly existence.

38. You are the only great Lord capable of destroying the mass of miseries. Only worthless, insignificant persons serve worthless and insignificant (deities) with a desire to get a small measure of happiness and comfort.

39. (I pray to you to destroy) the heap of my great sins of three kinds (accumulated) since very early times without a beginning, which cannot be annihilated and which goes on increasing in the course of different births.

40-41a. You are the bestower of salvation on men who see you directly. What of those who are prompted with the feelings of devotion? (They will certainly be liberated.) Those are fools who aver that you who are a storehouse of mercy, are subject to Karma. They do not know that Karma itself has been directed by you.

41b-42. What aina were not committed by the Brāhmaṇa Ajāmila[1] who had neglected everything prescribed for the people of different castes and stages of life? O Lord, he too was liberated by uttering your name. Merely by remembering (you) he was released from those (servants of Yama) with nooses in their hands.

43-44a. All the means of viewing you, O Lord of Devas, have been glorified. Indeed, when you are seen, all the doubts lurking in the heart are dispelled.

When one is free from doubts, certainly all aina and merits disappear.

44b-45. Bless me, O Lord. I am wretched and I seek refuge in you alone.

Even as I was within the womb, all my future events were decided by you. Let my life pass on with them. I beg you only for this.

46. Formerly your idol was stationed here and it has bestowed liberation on even a being of low order. Let me see that form with this mortal eye. I have no other aim in view.

47. After eulogizing the Slayer of Madhu thus with palms joined in reverence, the king bowed down again and lay prostrated on the ground with tears in bis eyes.

48. Thereafter an ethereal voice with gentle and clear tone uttered as follows, from the middle of the sky, even as Indradyumna stood listening:

1. For the story of Ajāmila vide BhP VI.1.21-68.

49. "Do not be worried, O king. I shall come within the range of your vision. Carry out the direction of Brahmā as mentioned by Nārada."

50. On hearing that divine utterance as well as what had been spoken by Nārada before, the king gained conviction that the horse-sacrifice must be performed. He decided to do what was pleasing to th Lord.

51-52. With words choked with tears of joy, he spoke to Nārada again: "O sage, what has been commanded by you at the instance of Brahmā, the four-faced Lord, has been approved by this unembodied voice. There is no difference between Brahmā and Viṣṇu, the Lord of the worlds.

53. Indeed you are the son of the Lotus-born Lord. Your words are the words of the Lord. Hence it should be performed because it is conducive to welfare."

CHAPTER SIXTEEN

Installation of the Idol of Nṛsiṁha

Jaimini said:

1. On seeing that the king was cheerful in his mind believing in (the efficacy of) the great sacrifice, Nārada, the delighter of the worlds, spoke to him with great pleasure:

2. "Devas lend a helping hand in the enterprises of meritorious ones. An example thereof is you yourself, as you have the assistance of the Four-faced Lord (Brahmā).

3-4a. Therefore come on. Let us go there to the presence of Nīlakaṇṭha. In front of him, O king, I shall install Nṛsiṁha, the destroyer of all Rākṣasas, the dispeller of all obstacles. The idol shall be facing the West.

4b-5a. The Lord has vanished, but this Nṛsiṁha is visible. The sacrifice in his presence shall yield excellent fruit.

5b-6. You go ahead quickly and get a palace built there. On my remembering (him) the son of Viśvakarman will come there and build the West-facing Mansion rapidly.

7-8. To the south of Nīlakaṇṭha, a hundred Bows' length away (i.e. 400 *Hastas* or about 100 Metres), there is a pretty old huge sandal tree. The land to the west of it shall be the requisite site (for sacrifice), O king. There you do perform a thousand horse-sacrifices.

9-10. You go. I shall stay here for five days and propitiate this divine lion of infinite form of fiery nature. In the return worship, in the idol, I shall install the Lord along with vital breath, sense-organs and mind. Just as one lights a lamp from another lamp, so also (I shall infuse the new idol with the power of the old one) and I shall bring the idol of splendid form."

11. On hearing these words of Nārada the excellent king hurriedly went near the sandal tree.

12-13a. There he saw the son of the Celestial Architect, who had come at the bidding of Nārada. He stood there assuming human form with the necessary implements.

13b-14. On seeing the king desirous of building a shrine, he spoke to him with palms joined in reverence: "O lord, I am conversant with the Science of Architecture. I shall build a temple of Narasiṁha with splendid features." O Brāhmaṇas, the king replied to him laughingly.

Indradyumna said:

15-17. You are no ordinary architect. You are an expounder of the Science of Architecture. This has been spoken by Nārada himself. You are the extremely reputed son of Tvaṣṭṛ.

In this tenantless big forest there was no human habitation before. O Architect, we have come only today; how can we have contacts with architects? You alone can be the architect (of the temple) of Viṣṇu of unmeasured refulgence. You always meditate upon him. You strictly abide by his behest.

18. The sage by whom you have been remembered, will himself come here in a couple of days taking the idol of Narasiṁha with him.

19. Therefore, build a palatial temple of Narasiṁha along with the rampart walls, ornamental gateways etc. It should be a splendid structure facing the West.

20. The king honoured him duly and engaged him in the work of construction. By spending a great deal of money he engaged a number of servants for collecting stones.

21. Thanks to the greatness of the celestial architect, O Brāhmaṇas,

the excellent Mansion-like shrine was complete on the fourth day, though (ordinarily) it could have been accomplished only after a long time.

22-24. When the day dawned clear, the king concluded his daily round of holy rites. Accompanied by his followers he took with him the requisite materials for the installation. While he awaited the arrival of Nārada, presently (mixed) sounds were heard in the sky, viz. those of conchshells, Mṛdaṅga drums, Muraja drums, auspicious songs and instruments of music, the sounds of bells, the trumpeting of elephants and shouts of "Be victorious, be victorious".

25-31. On hearing them Indradyumna and other kings, Brāhmaṇas well-versed in the Vedas and thousands of Vaiṣṇavas stood surprised. While they were thinking like 'These sounds have risen without any (visible) source. No doubt it is a mysterious phenomenon,' a wind blew from the South. There were showers of flowers with great fragrance accompanied by the humming sounds of bees. O Brāhmaṇas, they were drenched with the waters of Gaṅgā.

Immediately after this, Nārada, the son of Brahmā, came with the idol of Narasiṁha, which had been made by Viśvakarman. It had a halo around it. It was highly delightful. It was embellished with many kinds of gems and decorative features. It had divine garlands and robes. Divine scents and unguents had been smeared upon it. It was very beautiful. The holy rite of infusing Prāṇa (vital airs) had been completed herein. It was rendered splendid by celestial women with diamond-studded chowries in their hands. The idol was kept in an excellent *Vimāna* (a decorated carriage, or palanquin) created by the power of penance.

32-37. On seeing the idol, all the kings and the followers of the kings became greatly pleased. 'The Lord had vanished. Has he been brought back by Nārada?' thought all those delighted souls. They praised the sage too. On carefully observing the form of Narasiṁha that was near them, they thought that it was a replica of the earlier idol of Nṛsiṁha. With delighted mind the king stood up in honour thereof. He circumambulated Hari and bent down his head so as to touch the ground. At the behest of the king the sage furnished the palace of splendid characteristics with all the requisites befitting the faithful devotion and affluence (of the king). The idol of the Lord of Devas along with Dharā (Earth) and Ramā (Lakṣmī) was installed on a gem-set altar in an auspicious hour. The idol was infused with Yogic power.

In the company of Vaiṣṇava Brāhmaṇas, the kings and the intelligent Nārada King Indradyumna eulogized it with secret Upaniṣad Mantras, Smṛti Texts, eulogies, and passages from scriptures with great joy.

Indradyumna said:

38-39. O Lord, possessing single, multiple, gross, subtle and minute forms, O Lord beyond the firmament, O Lord with a single form of the firmament, O Lord with the shape of the sky, O pervading one, O Lord stationed in the sky, O Lord mounted on the firmament, O Lord with the sky for the tresses, O Lord with a lotus for womb! O Divine Lion, save me from the ocean of misery. O Lord having the combined splendour of many crores of suns coming out (together), O Lord who are always near at hand and yet stationed far away, O Lord who are neither away nor close by, O Lord with the states of *Bodhya* (i.e. that which should be known) and *Bodha* (i.e. knowledge)!

40. You are both comprehensible and incomprehensible. You can be realised through knowledge, yet you cannot be so realized. You are beyond Māyā. You can be measured, comprehended through inference; you are the cause of everything. You are the maker of everything. You are the knower, protector and annihilator (of all things). O Witness of the universe, obeisance to you!

41-42. (We know) you are the sole cause of the destruction of misery, and not merely the cause; you are born ahead in order to dispel doubts. O Lord with fiery form, (O Lord) with knowledge as form; O light! O Lord, the source of the collection of Stoma sacrifices; O cause of creation! Grant me the excellent perpetual devotion unto your lotus-like feet, the devotion which is the source of the four Puruṣārthas. There are persons who are perpetually engaged in the rites etc. laid down in Śrutis and Smṛtis but are bound within the ocean of worldly existence. They stay here in a wretched condition.

43-45. I seek refuge in you, the Lord with infinite number of feet,[1] hands, eyes and ears, whose garments are the quarters, whose excellent ear-rings are the Sun and the Moon, who have an excellent necklace made of the clusters of stars, who have the wonderfully divine form of Nṛsiṁha (Man-Lion) and who fulfil the desires of devotees.

I bow down to the Lord whose lotus-like feet bloom by the light of the gems of the crown of Brahmā; on the ground of the extremity of the pair of whose lotus-like feet his (Brahmā's) head which is evolved out of the five elements, rolls, and which divine feet the women of the king of Suras bear on their heads.

46. I bow down to that fierce divine lion who destroys the mass of sins of those who resort to his feet—the lion who is an ocean of

1. Purāṇic echo of the Puruṣasūkta (RV X.90).

mercy and by the stroke of whose lotus-like feet all the Cosmic Eggs are shattered.

47. I bow down to Nṛhari who has the three worlds in his belly, who drowas the sound of the thundering clouds by means of his fierce and boisterous laughter, and who routes away the mass of sins by means of the groups of clouds that are scattered when he shakes his thick cluster of manes.

48. Obeisaace to you, salute to you, bow to you, O Viṣṇu, O Lord merciful to the poor and the wretched; save me the helpless one. O enemy of Mura, may there be no bondage of physical bodies for me in the prison of worldly existence after attaining you.

49. O Lord, have compassion for me so that at the end of the thousaad horse-sacrifices I shall be able to see you of divine form with these physical eyes.

50. O Lord of Yajñas, show me your favour and let me have your proximity, so that my thousand sacrifices may conclude without obstacles.

51. Crores of the heaps of sias of those who eulogize you perish. So it is no wonder that virtue, wealth and love are within their reach. O Viṣṇu, those men who resort to you are the enjoyers of salvation.

52. After eulogiziag that Divine Lion thus, the king became delighted ia his mind. He fell down on the ground frequently by way of prostrating ia froat of him.

Jaimini said:

53. That shrine and holy spot of Narasiṁha was built by Brahmā formerly for blessiag Indradyumna and for the welfare of all the worlds.

54. There is ao doubt about this that those who visit that Nrsiṁha installed along with Śaṁbhu, do not get involved in the bondage of physical bodies, O Brāhmaṇas.

55. Those who eulogize that Lord in the form of Diviae Lion by means of this prayer, obtain whatever is desired by them mentally and even more than that.

56-61. The Lord who gives all desired things grants him salvatioa.

The Divine Lion was installed in that holy apot by the great sage, the son of Brahmā, on the twelfth day ia the bright half of the lunar moath of Jyeṣṭha (while it was) in conjunction with the Svāti coastellation. Those who visit the Lord on that day obtaia more than the benefit of a thousand horse-sacrifices.

Men who bathe the idol with Pañcāmṛta, milk, coconut-water or scented water after offering worship, shall attain the world of Brahmā. They should worship the great Lion with all offerings including milk pudding. Garlands of China-rose flowers as well as splendid garlands of other sweet-smelling flowers should be offered. Incenses, lights, camphor, very fine betel leaves etc. should be offered. Prayers should be recited with excellent words and nice tone. With loud shouts of "Be victorious", he should be circumambulated and bowed down to. Charitable gifts should be made and Brāhmaṇas should be propitiated. By propitiating Narasiṁha thus one shall obtain the world of Brahmā.

62. The first incarnation of the Lion, O Brāhmaṇas, appeared on the fourteenth day of the month of Vaiśākha on a Saturday at the time of dusk in conjunction with Kṛttikā star.

63. If one worships Narasiṁha duly with mental concentration and purity on that day, the heap of sins accumulated in the course of crores of births is burned at the very same instant like a heap of cotton by fire.

64. By visiting, touching, bowing down, falling down (at the feet) and devoutly eulogizing the Lord one is liberated from sins just as a serpent gets rid of slough.

65. He shall not be afflicted with sickness, grief or worries. He shall obtain all desired objects and the benefit of a horse-sacrifice.

66. O Brāhmaṇas, if Yajñas, charitable gifts or other holy rites are performed near him once, they shall have crores and crores of times the benefit by the favour of Narasiṁha.

CHAPTER SEVENTEEN

Indradyumna Performs a Thousand Horse-sacrifices

The sages enquired:

1. After the idol had been installed in that holy spot of Narasiṁha, O sage, what did the king do? Relate it as we are very eager.

Jaimini said:

2-8. At the outset he invited all the Devas beginning with Indra. Then he invited thousands of sages and Brāhmaṇas, persons who had

studied the four Vedas along with their six ancillaries, those who could recite the four Vedas by *Padapātha* and *Kramapātha*, those persons who were experts in the performance of Yajñas, persons who had mastered Mīmāṁsā system of philosophy, those who had very good practical experience in the various holy rites along with the knowledge of Kalpasūtra texts and their glosses, those who were experts in the eighteen lores, those who were proficient in religious texts, those who were spotlessly pure on account of their good conduct, men of noble families, truthful persons. He particularly invited Vaiṣṇavas respectfully. All the kings, Siddhas, Seven Sages, Brāhmanas, good Śūdras and the lords of the continents were invited.

The Assembly Hall of the king extended to two Krośas. It had been constructed with stones and plastered with lime and mortar.

In some places the ground was set with precious stones. In some places it was covered with gold plates. In different places the surfaces of the ground were suitably paved with crystals or silver plates.

9-14. There were huge columns of gems covered with silk cloths. The Assembly Hall had a beautiful awning. Garlands of sweet smelling flowers and chowries (were kept there for decoration) with pearl necklaces in between. There were splendid and beautiful windows. The Hall was sprinkled with oil scented with black aloewood and water with sandal paste.

Flowers of all the seasons were scattered everywhere. There were gardens on either side of the chamber with flowers of all the seasons available therein. The tanks had crystalline steps leading into the water adorned with red and white lotuses. Different kinds of aquatic birds such as Cakravākas (ruddy geese), Plavas (a variety of ducks), swans, Sārasas (cranes) etc. moved about here and there in the lakes chirping sweetly. There was cool, sweet, pure, clean and fragrant water in the lakes. There were hundreds of such lakes all round, O Brāhmaṇas. They (had steps etc.) so that people could comfortably get into them and come up. They were splendid in design and pattern. They had plenty of shade. This sacrificial hall of king Indradyumna was exactly like that of Marutta,[1] O excellent Brāhmaṇas. It was beautifully planned and constructed by Viśvakarman.

15-23. On an auspicious day in conjunction with an auspicious con-

1. Marutta, son of Avikṣit: His richly performed sacrifice was personally attended by god Indra and others. God Śiva gave him a Himalayan peak of gold. In his sacrifice all utensils, beds etc. were of gold. His sacrifice became an ideal for successive generations. [vide Mbh Drona 55.37-49.]

atellation the king accommodated the members of the assembly in different placas. Tha kings were seated on thrones. The sages, Siddhas and groups of Brahminical sages were seated on very valuabla carpets. The Devas were seated on golden pedestals. The (ordinary) Brāhmaṇas were seated on their befitting seats. Others were seated on excellont seats in accordanca with their status very comfortably. Śacīpati (Indra, the huaband of Śacī) was seated on his own throne set with diamonds and the inaignia of hia imperial majesty. He was seated in the middle of Devas, kinga and aages.

King (Indradyumna) adored and honoured them at the outset by means of divine garlands, scents, clothes, seats etc. along with the priest for the sake of prosperity.

Like an humble and wtetched person, the king worshipped him so that even the Lord of the three worlds conaidered it aurprising.

By worshipping the Siddhas, Devas and sages he, like Indra, caused surprise even to Kubera of great affluence. Then he worshipped the Devaa who too had much of wealth themselvea by meana of various services and offerings of presents. Tha king of the earth was not at all excited in his mind. Ha adored and honoured the kings with royal dress befitting kings, and they thought, 'Now we shall be kings. It ia true that a realm had been acquired by succession but not so laviah a dress as these.'

24. Again he honoured the Vaiṣnavas by means of presents and offerings as a result of which, though quiescent themselves, they thought that the acquisition of objects was surprising.

25-27. Then, the king in whom Sattvaguna predominated, duly worshipped the Brāhmaṇas, Kṣatriyas and Vaiśyas along with tha sages. With great excitement he made the ministers worship the others too. He was then delighted. Accompanted by Nārada and his own priest, he humbly approached Mahendra. With palms joined in reverence he speke to him loudly:

Indradyumna said:

28-33. I seek your favour. This is my wish, O Lord of Devas. Be pleased with me. I wish to worsbip the Yajñapuruṣa (i.o. Viṣṇu) by meana of horse-sacrifice.

Permit me, O Lord. You are the overlord of sacrifices. All those who live in the three worlds obediently carry out your orders. Until the thouaand sacrifices are concluded you stay here and be in the middle of the assembly along with the Devas.

O Lord of Devas, I do not wish to perform Yajñas with a desire for your position. O Lord of Devas, you always know the attitude of everyone.

Lord Mādhava was seen by you all here before in physical form during your worship. Now he has vanished beneath the sands.

I will perform a thousand horse-sacrifices in order to get him manifested once again, O Indra, at the biddiog of the Four-faced Lord. If the Lord becomes manifested once again, it will be conducive to your welfare too.

34-42. When this was announced by the king, Suras, the chief of whom was Mahendra, remembered the ethereal utterance that was heard immediately after the Lord had vanished and then spoke thus with great delight:

"O Indradyumna, you are a great soul on the earth Really you are truthful. Your activities now have already been foreseen by us as future occurrences. We shall assist you in this task of sanctifying all the three worlds, in which the creator of the worlds himself has become engaged. While the Lord was entering the inner bowels of the earth here itself, he had sympathetically told us, 'I shall create a wooden body once again'.

Now this is settled. There is nothing displeasing, disagreeable to us or to Indra in thia matter. Your endeavour for our good luck is pleasurable to us. Comfortably worship Visnu who is fond of his devotees, O eminent king, by means of the horse-sacrifice to be repeated a thousand times. Though the Lord is fond of his devotees, it is very difficult for us to propitiate him. We shall forsake Deva-hood and with great devotion propitiate the Lord in this holy apot hnmbly in the form of human beings. A pleasing act performed in the human world brings prosperity."

Jaimini said:

43. When this was spoken by the Devas along with Indra, the king worshipped the Lord with a delighted mind for the sake of beginning the sacrifice.

44-46. He worshipped the Lord and made a thousand offerings in the manner prescribed. Then with great reverence, the king looked at the groups of Pitṛs (Manes), the Brāmaṇas present in the assembly and the performers of the Yajña who had been duly adorned. He kept the tutelary deity Viṣṇu in front aloog with the sacred fire. He waited thus for the

auspicious hour stipulated. When the rite of *Svastivācana* (ceremonial rite preparatory to a sacrifice or any religious observance) was concluded, he stood nearby along with his wife with pure and auspicious apparel.

47. After making the pure Brāhmanas perform all the holy rites of *Svastivācana*, *Punyāha* and *Vṛddhikarman*,[1] the king who had got ready all the requisite things, formally nominated the Rtviks.

48-50. On being chosen they initiated the excellent king along with his wife. When they were urged by the members of the assembly they worshipped the desired objects separately for the sake of initiation (?).

The blazing sacred fire named Āhavanīya was brought to the altar. It appeared like the refulgence of Viṣṇu himself, which is the cause of auspiciousness unto all the three worlds.

They then sprinkled the sanctified water charged with holy spells on the chief horse which had all the splendid characteristics in its limbs. After taking the ceremonial permission of the Lords of the Quarters, they released the horse.

51. The king who had been properly initiated, observed the vow of silence. He sat on the skin of a Ruru deer in the middle of the Assembly Hall like Lord Mrtyuñjaya (Śiva) himself.

55-57. With a meaningful glance the king ordered that the invitees be fed. At the bidding of the king the minister had got ready all types of vessels for the purpose of their meals. Very valuable vessels studded with gems and jewels were made ready for the Suras to take their sumptuous food.

Vessels of pure gold were brought afresh everyday for the sages, Brāhmanas and kings to take their food, O Brāhmanas. For ordinary Ksatriyas and Vaiśyas splendid silver vessels were brought, O Brāhmanas. For Śūdras, to take their food, vessels of pure bellmetal were brought.

Everyday after taking their food the people dropped those vessels in pits as though they were the leaves on which food had been served and taken in.

1. According to Āpastamba Dh S 1.4.13.8 the three *Svastivācana* etc mentioned here are a part of *Punyāhavācana* and not separate rites. The performer of an auspicious rite worships Brāhmanas and requests them to declare the day to be auspicious (*Punyāha*) for the performance of the rite. The performer of the rite requests Brāhmanas to announce *Svasti*, *Punyāha* and *rddhi* and they declare '*Om svasti*', '*Om punyāham*' and '*Om (karma) rdhyatām*'. But the elaborateness and separateness of the performance of these shows the late nature of the Text leaning to *Saṃskāra-ratnamālā*.

Not only those who had been invited to take their food in that Yajña festival but also their sons, grandsons and great-grandsons, nay, everyone in the line, were respectfully fed with cooked food of five flavours at the behest of King Indradyumna.

58-63. All those persons stayed there as though they belonged to one family till the great sacrifice was concluded. The officer-in-charge (for the supervision of all arrangements regarding reception etc.) of the people from a territory was the king of that land. The person to look into the requirements of the kings was Nārada who was impartial in his outlook, was eager to help others and had been particularly requested for that purpose by Indradyumna.

The person to look into the requirements of the leading Suras beginning with Indra and the celestial sages was the excellent king himself.

The king himself ran about here and there to see that the sacrifices were duly completed.

Six different kinds of foodstuffs and beverages were prepared in two ways by men.

In the case of Devas, it was done by men who were experts in the use of magic and spells. In the case of men it was done by those who were well-versed in the culinary art.

Indeed the heaven-dwellers are never aware of hunger or thirst. Their diet is nectar. Even to them that food (served at the festival of Indradyumna) was a wonderful thing because they had not tasted it before.

64. In the mortal world such a food as was distributed in the abode of Indradyumna was rare for men (elsewhere). The only difference between Indradyumna and Indra was that the former's residence was in the mortal world.

65-70. This extremely wonderful show recurred everyday with ever new features. The foodstuffs, their honour and the eagerness for them increased everyday, O excellent Brāhmaṇas.

The different things mentioned below increased as though they competed with one another: sweet scents, flower garlands, musk and other unguents, silk garments and cloths of fine texture and variegated colour, pillows, seats, cushions, bejewelled palanquins and couches, beds, flylaps with gem-set rods, betel leaves along with nutmeg, cloves and comphor, sweet charming songs, different kinds of dances produced by experts of the school of Sage Bharata[1] etc., hundreds of panegyrists and bards fully conversant with the fame and pedigree of their respective

1. This refers to Bharata's *Nāṭya Śāstra* (*circa* 400 CE).

royal families. These and other rare objects were eagerly enjoyed by Devas and human beings.

71-78. Things in one place were more wonderful than elsewhere. There were no inferior things anywhere.

The foodstuff served to the residents of the nether worlds was superior to nectar. After consuming it they never desired to go back to Pātāla (nether worlds).

The cities in Pātāla are illuminated by clusters of gems. They have no necessity for the light of the sun. (They are devoid of sunlight.) The king, therefore, lodged them in cities of that sort for their residence, so that they thought that they were still in Pātāla. They comfortably seated themselves. They ate, played and lay down joyously.

As for Devas, they do not touch the earth elsewhere but in the city of Indradyumna, which was more fascinating than even heaven. They were eagerly engaged in happy sports as they pleased. There they never left the ground.

They say that in Svarga one gets happiness after eagerly desiring for it. But here (in the city of Indradyumna) there was happiness everywhere even without wishing for it.

Men were respectfully and earnestly honoured and fed there. No person was entreated or begged of. How could anyone have been turned back?

The abodes provided by the Emperor were like their own houses for the people. Only in their houses everything that was always available here was not so (readily available) there.

79-80. Whatever object was beyond (even) their expectations there (in their houses) was easily available here in plenty.

When the Yajñas were thus joyously performed for the propitiation of the Lord of Yajñas, every (valuable) thing that the earth had was taken away in the horse-sacrifice of the king. Whatever there was originally was replenished when the earth was adorned with a shower of gold.

81-85a. Thus charitable gifts, honouring and feeding of all the people staying in the three worlds went on everyday in accordance with the injunctions. The people commended the horse-sacrifice and repeated the following verses of praise to one another:

"There has never been such a collection of the materials of a sacrifice like this before. This is exactly in accordance with the injunctions of Brahmā as well as the scriptural texts.

There was never a sacrifice like that of King Indradyumna before. There will never be one like this. There are neither suppliants nor

unwilling donors. They have not been invited there."

O Brāhmaṇas, no desire remained unfulfilled even in the case of Devas. The excellent sacrifice of the king with such abundance of supply went on thus. Each of the subsequent sacrifices was better furnished and performed with more ardent faith than the previous one.

85b-90. Those who had written Smṛtis, those who had composed the liturgical texts, those who had expounded the sacred treatises, those who were experts in the performance of Yajñas and those who were adorned with (i.e. possessed) good conduct celebrated everything beginning with fetching the sacred fire and ending with the valedictory bath in the proper order.

The sacrifice performed with the permission of the members of the assembly, O Brāhmaṇas, was conducive to the delight of the king.

There was neither a fault of omission nor of commission in regard to the accent or syllables of the Mantras. Indeed those who had laid down the injunctions were themselves performers of the rites. The atonement has been mentioned in those cases where there is reasonable cause for the same. But there (in the king's sacrifice) there was no mistake in the holy rites, because the Yogins and Karmayogins (those who are well conversant with holy rites) performed the same. The divine Seven Sages were the *Sadasyas* (Members of the Assembly) watching the proceedings of the sacrifice. They could discriminate between merits and demerits and they conducted the holy rites properly. Yājñavalkya and other sages were chosen and nominated as Ṛtviks.

91-94. Those sages were present in the sacred assembly. In the course of their mutual discourse they recited, recounted and related Nyāya Texts, secret Upaniṣadic Mantras, folk-tales and songs with devotion to Viṣṇu as their main theme and anecdotes of Hari's (exploits) that dispel all sins. They expounded them in the assembly of the king.

The joyous Devas, O Brāhmaṇas, the leader of whom was Mahendra, imbibed the Havis in that Yajña personally standing in the middle of the sacrificial fire. They forgot Amarāvatī. They had been away from it for a long time.

95. It is Amṛta (Nectar) that Brahmā had formerly allotted to them as Havis. The Devas were joyous, vigorous and long-lived after consuming it.

96. In other places, apart from the site of the performance of sacrifice, many other objects of pleasure were furnished by Indradyumna. Devas enjoyed all of them.

97. Kings of serpents, the residents of the bottom of Pātāla, en-

joyed more worldly pleasures in the human world than in their own place.

98. They too never desired to go back to Pātāla even mentally. Thus the Yajña proceeded affording great pleasure to everyone in the three worlds.

99-100. In this holy place Puruṣottama at the behest of Brahmā King Indradyumna performed Yajñas in order to propitiate the Lord of the universe. In due order the king concluded a thousand sacrifices short by one. All of them were duly performed in accordance with the injunctions.

101-103. Then the king began his thousandth horse-sacrifice. Day by day, the king acquired more and more spiritual merit. On the night of the sixth day from that of the extraction of Soma juice during the fourth *prahara* (*prahara* = period of 3 hrs.) he meditated on the immutable Viṣṇu.

Very fortunately in the course of his meditation the king saw, as if in direct perception, the island of Śvetadvīpa made of bright crystals.

104-106. He saw the Milk Ocean that stood encircling the island all round. There were great Kalpa trees (all round) that had rendered all the quarters fragrant by the sweet scent of the flowers.

Everywhere within and without those trees, on their fruits, sprouts and barks, there were the bright red-coloured idols of the Lord which were marked with conch and discus and which were brilliantly adorned with all the ornaments. In the middle he saw an excellent Pandal (Mandapa) made of divine jewels.

107. The Pavilion was refulgent with a throne in the centre that shone like the sun and that was studded with gems. It was very fascinating as a gentle, cool breeze blew over the waves of the Milk Ocean.

108-109. In its centre he saw Lord Viṣṇu holding conch, discus and iron club. He resembled a blue cloud. He was adorned with garlands of sylvan flowers. Divine ornaments were worn by him. He seemed to surpass and put to shame all the abodes of loveliness and the houses of beauty and splendour by means of his body.

110-113. To his right he saw Ananta standing, supporting the earth. He had the splendour of a crore of moons. He had the lustre resembling that of the mountain Himālaya. He was charming with the crowned hoods spreading over him like an umbrella. He had a pair of jewel-set ear-rings. He had put on a beautiful blue upper garment. In his four hands shone palm tree (lāṅgala?), plough, conch and discus. He was adorned with necklaces, armlets, bangles and rings. He had a waist-

band and a girdle. He had decorated himself with divine jewels. His physical body was inebriated due to divine liquor called Hālā. He had pleasing smiles and brilliant eyes.

114-115. He saw Laksmī of splendid features stationed on his right side. She had a lotus in her hand and held her fingers in the position of granting of boons as well as freedom from fear. She had the lustre of saffron. She had bright eyes. Her wonderful body was a model for all the young women in the three worlds. He saw her seated in a lotus. She was a pet daughter of the Salt Ocean.

116. He saw Pitāmaha (Brahmā) standing in front of him with palms joined in reverence. He saw the discus of the Lord full of gems stationed on the left side of the Lord.

117. On seeing the Lord of the universe eulogized by Sanaka and other prominent sages in his dream, O excellent Brāhmanas, the king became extremely delighted.

118. Standing there in contemplation, he eulogized in words choked with (tears) of joy, the infinite Lord of a fiery form never seen before.

Indradyumna said:

119. Obeisance to you, O support of the universe. Obeisance to you, O soul of the universe. O (cause of) salvation transcending the three Guṇas, O Lord shining with good qualities, obeisance to you.

120. Salute to you with the form of very splendid perfect knowledge devoid of impurities. Obeisance to you having the appellation *Śabda-brahman* (Brahman in the form of sound), O Lord with the universe as your form.

121. Hail to you, O destroyer of the miseries of those who have fallen into (the ocean of) worldly existence and therefore are weary. Obeisance to you who cuts the knot in the heart very difficult to be untied.

122. Obeisance to you, the main pillar of the structure of the fourteen worlds. Salute to the discus-bearing Lord, the architect who fashioned crores of Cosmic Eggs.

123. Obeisance, obeisance, to the Moon rising from the ocean of the nectar of kindness. Obeisance to the ocean of compassion, the sole secret uplifter of the poor.

124. Obeisance to the illuminator of the Sun and other luminous bodies. Hail to the Lord who blazes with a loud report within every heart and burns the sins within.

125. Repeated obeisance to the purifier, to the purest of all pure

ones. Obeisance, obeisance to the weightiest one, to the most excellent one, to the longest one.

126. Obeisance, obeisance to the nearest one, to the most distant one, to the minutest one. Obeisance to you, O Nārāyana, the most excellent one, the holiest one.

127. Save me, O Lord of the universe. Obeisance to you, O kinsman of the poor. After obtaining you as a comfortable boat, I have crossed the ocean of worldly existence.

128-131. When you are seen, O Lord of Ramā, all my distress has disappeared. O Lord, it is certain indeed that those who have attained you having consciousness and bliss for your form, will get their miseries destroyed. It shall be the cause of the outcome of supreme delight.

Save, save me who have sunk in the ocean of worldly existence, whose mind is in a wretched state. When the midday sun blazes in the sky, how can there be darkness!

Still in contemplation, he bowed dowo to the Lord of the universe eulogizing thus.

At the end of the meditation he woke up and understood everything. At the end of the dream Indradyumna remembered the Supreme Soul by means of his own soul.

132-135a. After seeing this extremely mysterious dream the eminent king considered himself to be one who has fulfilled his task. He thought that all his thousand horse-sacrifices had become fruitful and his good luck was imminent. He thought thus: 'Indeed the words of the Celestial Sage can never be in vain. Now how will the Lord be directly perceptible to me?' In this anxious state the king spent the remaining part of the night. Then he told Nārada the details of the dream experienced by him.

135b-136. Nārada told him: "O king, your grief has come to an end, since you saw the Lord at the time of dawn. A dream at that time, O excellent king, yields the benefit within ten days.

137 139. At the end of the sacrifice the Lord will be visible to you here as Brahmā, the sire of the mobile and immobile beings, conveyed to you through my words.

That Creator of the universe also was seen by you in this dream. Therefore, let tha Yajña be performed. Do not divulge this to anyone else.

O tiger among kings, this dream has been brought about by Hari in

an inscrutable manner. But only to a fortunate one shall a dream like this occur.

CHAPTER EIGHTEEN

The Eternal Banyan Tree Emerges

Jaimini said:

1-2. Then began the holy rite of *Sutyā*[1] (i.e. extraction of the Soma juice) as a part of the horse-sacrifice of the king. In that activity, O Brāhmaṇas, all the three worlds came to be like one family. All other sounds were drowned by the sounds of the scriptural passages and hymns that touched the vaults of heaven. The Mantras had the prescribed order (without any deviation). Proper accents were given to all the words.

3. Everything desired was given to the poor people without any restriction. That came to be comparable to the Kalpa tree for actors, dancers and barda.

4-9. In the middle (of the sacrificial site) on the southern seashore near Bilveśvara the royal camp was made for the purpose of taking the valedictory bath. The servants who had been appointed there by the king, O Brāhmaṇas, approached the king with great excitement. They reported to the king with palms joined in reverence:

"O Lord, a great tree was seen on the shore of the great ocean. Its top has sunk deep into the sea waves and the roots continue to float above on the waves. It has the colour of madder throughout. It is marked with conch and discus symbols. It was seen by us floating near the bathing house. It is exceedingly wonderful. It is a tree that has never been seen before. It resembles the sun rising with all his rays. It has rendered the entire foreshore fragrant with its sweet scent. It is not an ordinary tree. It seems to be a celestial tree. Certainly it appears that some god has come in the guise of this tree."

10. On hearing the words of the employees the king spoke to Nārada: "They say, an excellent tree has been seen. What does it indicate?"

11-13. Nārada laughingly said to the excellent king: "Let the *Pūrṇāhuti* (final offering of ghee at the end of a sacrifice) be concluded so that

1. Sutyā: This pressing out of Soma is generally done on the last day of the sacrifice and the day therefore came to be called *Sutyā*.

the sacrifice may be fruitful. Your good fortune is imminent as you have already seen in the dream. The hair that has dropped down from the body of the cosmic-formed, imperishable Viṣṇu who has been formerly seen in the Śvetadvīpa has assumed the form of a tree. This partial incarnation of the Supreme Lord shall remain (forever) on the earth.

14-17. The Lord, fond of his devotees, has incarnated in that form. Indeed this tree is not man-made. Except you, O excellent king, O tiger among men, no one on the earth can be fortunate enough to have sight of this holy tree. Thanks to your good fortune, O great king, that it will be the guest of the eyes of the people of all the worlds. It is destructive of all sins. Conclude your valedictory bath near the shore of the sea. Celebrate a very great festival with the auspicious thread (tied round your wrist). Install the Lord of Yajñas in the form of the tree on the great Altar here."

18. After discussing thus both of them, the king as well as Nārada, joyously equipped themselves with all necessary things and went to that place where the lordly tree (was seen).

19-21. On seeing it everyone was extremely delighted. They thought that Brahman itself had come to them. They considered their life fruitful and themselves living-liberated souls of great prosperity.

King Indradyumna too sank in the ocean of nectar. This king, a beloved of the Lord, saw the tree in the same manner as the Lord of the universe whom he saw in the dream, with four branches as four arms. The excellent king thought that his exertion had become fruitful. O Brāhmaṇas, he got rid of his grief caused by the disappearance of the Blue-sapphire Mādhava.

22-27. With tears of joy welling in his eyes the king bowed down again and again to the tree. He brought it up through the Brāhmaṇas as it was tossed about by the waves.

Conch-shells were blown. Kāhāla trumpets were sounded to the accompaniment of Muraja, Ḍhakkā and Paṭaha drums. Songs were sung. Musical instruments were played. Thousands of people shouted "Victory to you". Handfuls of sweet-smelling flowers were repeatedly showered from the sky. Vessels of incense fumigated with black aloe-wood were taken round. The tree was fanned with chowries having rods studded with gems and jewels, held and waved by courtesans of great beauty in the prime of their youth. It was rendered splendid by means of flāga and banners made of divine silk cloths. It was surrounded by a number of saintly kings, vassal kings, the cavalry and the infantry.

It was saluted (and panegyrized) by the bards and eulogized by great sages.

28. The Brāhmaṇas, priests, learned men and scholars well-versed in the Vedas prayed to it. It was attended upon by kings, persons born in the families of Vaiśyas as well as good Śūdras.

29-32. It was eulogized with various hymns from the Vedas, Smṛtis and Purāṇas.

They took that heavenly tree of Viṣnu that was eulogized, that had been beautified with garlands and sweet scents and that had come to the terrestrial world surrounded (by various things) to the great Altar that had been wonderfully and tastefully decorated with canopies and completely covered without leaving any space in between. At the bidding of Indradyumna they installed it on the Altar. At the instance of Nārada the king worshipped it. The excellent king worshipped it with thousands of offerings and services of divine nature.

At the end of the worship he asked Nārada, the excellent sage.

33-35. "Of what sort shall the idols of Viṣau be? Who will carve it?" On hearing that the sage said: "The size is of unimaginable greatness. Who knows his extraordinary activity? Even the creator of all the worlds is in doubt regarding it."

While Nārada and the king were discussing thus, an unembodied divine speech was heard from the firmament.

36-43a. The speech was heard by all those who were present there with great surprise:

"The Lord is not under the influence of any person. He is beyond the path of discourse and contemplation. He will directly incarnate in the great Altar which shall be kept well-concealed. Let that be covered for the next fifteen days. Let this old carpenter who is present here with weapons (and instruments) in his hands be allowed to go in and let the doors be closed carefully thereafter.

Let there be instrumental music as long as the carving work goes on. If the sound of chiselling or carving is heard it will result in deafness and blindness. He who hears it will go to hell and his line may become extinct.

No one shall enter the place nor peep in. If anyone other than the employee looks in, there is great danger to the king, the realm and the person who looks in. Both of his eyes will become blind.

Hence as long as the idol is completely carved and chiselled no one shall look into the premises. If the work is concluded, the Lord himself shall announce it. Whatever is to be done for the sake of the happiness

of all the worlds the Lord himself will announce."

43b-46. On bearing these words Nārada and others desired to do what had been mentioned by Viṣṇu himself. By that time the carpenter too came there. He said to the king, "With the wood of divine form I shall fashion all those things seen by you in the dream."

After saying this Lord Nārāyaṇa who himself took the form of the old carpenter for the sake of deceiving (ordinary) men, vanished behind the Altar.

CHAPTER NINETEEN

The Lord Manifests Himself as Wooden Idol

Jaimini said:

1. Thereafter the king did what the goddess (the ethereal voice) had said: He attended to everything.

2-8. As days passed on, a divine fragrance was experienced. There was a shower of the flowers of Pārijāta that was very rare in the world of human beings. There was the sound of divine music. The songs were very sweet. There was a shower of (tiny drops of) waters of the celestial Gaṅgā, very beautiful and splendid in the form of small drops. The sweet aroma of the ichor of Airāvata and other elephants was experienced. It was unbearable to wild elephants but very pleasing to (other) living beings. All those Devas who had come for the saka of the Yajñas were free from ailments, O Brāhmaṇas. On seeing Hari becoming visible they worshipped him. Just as they worshipped Mādhava before, so also they worshipped the tree of Viṣṇu. In the course of the worship of Devas divine symbols appeared. On the fifteenth day the Lord completed the work. In the manner explained by me before the Lord manifested himself in four forms. It has been described to you before. He was seated in the divine throne along with Bala, Subhadrā and Sudarśana.

Janārdana has conch, discus, iron club and lotus shining in his hands.

9-15. Balabhadra has the shape of a serpent. He holds iron club, mace, discus and lotus. He has seven hoods in the form of an umbrella shining with crowns and also ear-rings.

Subhadrā of charming face, granting boons and immunity from fear (through the positions of her fingers) holds a lotus (in her hand). This

is the manifestation of Lakṣmī who has been the embodiment of the conseiousness of everyone. Indeed in the course of the incarnation as Kṛṣṇa she was born of the womb of Rohiṇī (?)* and had the forms of Bala and Bhadrā (i.e. Subhadrā) aince she contemplated on the form of Bala. She could not bear even for a moment separation from the Lord of sportful incarnation. There is no difference at all between Kṛṣṇa and Bala.

Since they were born of the same womb, the story in the Purāṇa says that she is the sister of Baladeva. So is the way in which ordinary peopla also mention it.

This is the case when she has the male form (?). In the female form as Lakṣmī she stays everywhere. By a male name she is Lord Viṣṇu and by a female name she is Kamalālayā ('lotus-aboded one'). Among Devas, lower animals, human beings etc. there is none greater than they.

16. Who else other thao the lotus-eyed Lord can bear the fourteen worlds? Ananta bears them with the tips of his hoods. He is called Bala.

17. His sister Śrī is glorified in the form of his Śakti. The discus Sudarśana is always present in the hand of Viṣṇu.

18. It is at the tip of the branch and stationed in the middle of the pillar (?). That is the fourth form (of the Lord). Thus the four forms were revealed by him.

19. When the fourfold divine form of the Lord was completed, the ethereal voice said once again for helping the worlds:

20. "Cover these idols completely. Through paints give appropriate colour to everyone of them in an aggreeable way.

21-24. Viṣnu must be dark-coloured like a blue cloud. Bala should be white like a conch or the Moon. The discus Sudarśana should be red. Subhadrā should be tawny-coloured like saffron. She should be beautifully adorned with different ornaments and the curves and contours should be properly depicted.

If these idols are seeo as wooden pieces, they are conducive to sin. They should be carefully concealed with cloths, resin-like exudations or bark garments. Hence at the very outset get alt these covered with the barks of this very tree by craftsmen who are experts in their respective jobs. Every year they must be adorned and embellished after removing the previoua ones.

* But in Mbh. Ādi 217 she is Devakī's daughter

25-28. Without the bark-garments and the unguents it is divine and eternal (?)

If anyone were to remove the unguent inadvertently, there will be famine and pestilence in the kingdom. His line of progeny will become extinct. O king, they should not be ever seen by you without a covering. O great king, if they are seen so by ordinary men, they will cause fear. Hence they should be seen in agreeable colours and smeared with many unguents.

By seeing the lotus-eyed Lord in agreeable colour with beauty, grace and elegance, one is liberated from sins accumulated in the course of crores of Kalpas.

29-34. Make them variegated and aggreeable, O great king. You will get wonderful objects desired by you. The Lord has manifested himself with a desire to bless you. Since he is pleased with you, he will grant all the four aims of life to all living beings.

On Nīla mountain, about a hundred Hastas (i.e. about 45 Metres) to the north-west of the Kalpa tree (Banyan tree), and on the northern side of Narasiṃha in a large piece of land get a Mansion built. It should be large and firm. It should be a thousand Hastas high (i.e. 450 Metres). There install the Lord.

Formerly when the Lord was on that mountain, a Śabara named Viśvāvasu, an excellent devotee of Viṣnu, used to worship Mādhava. Your priest became an intimate friend of his on that occasion. Only the descendants of these two should be employed, O great king, in the job of smearing the unguents or adorning the Lord in future festivals."

35-41a. After speaking this the divine speech ceased.

On hearing what was instructed by it the excellent king became extremely delighted within himself. He unveiled the great Altar. At that time all of them saw Lord Kṛṣṇa, son of Vasudeva, Rāma, Subhadrā and Sudarśana. The Lord was seated on a gem-set throne. All the idols were charming in their features with the unguents smeared and the limbs duly adorned. He saw Lord Kṛṣna with a kind and beaming face. The chest was broad and projecting forward. He had long brawny arms capable of uplifting the poor. His eyes resembled full-blown lotuses. There was a gentle smile on the broad lips. By his mere glance he could dispel the mass of sins of those who view him. He was seated in the lotus-posture. He was embellished with divine ornaments. He was surrounded by his own refulgence. Even in that wooden form he was free from impurities. He resembled a blue cloud. He was the destroyer of all distresses.

41b-44. He saw Baladeva with a face giving boisterous laughter. He had extensive circular hoods and eyes rolling on account of (the intake of) liquor. He was the rising king of serpents with a thick and muscular chest. He had a slight depression on his back. He had his body coiled up. He appeared like the peak of Kailāsa with an Arjuna tree in full bloom on its top. He held plough, discus, lotus and iron club. He had a garland of sylvan flowers. He was remarkably resplendent with necklaces, ear-rings, armlets, coronets and crowns.

45-47. He saw in between them Laksmī (who was) Subhadrā of gentle form,[1] the source of origin of all the Devas, the goddess who took the (devotee) across the ocean of sins, whose face was like a full-blown lotus, who held a lotus and gesticulated granting of boons and immunity from fear (by means of her fingers), who was the abode of beauty, grace and charm, who shone splendidly with ornaments and whose body was tawny-coloured like saffron. She appeared like another Laksmī in person. She was installed on the left side of Visnu.

48-50. He saw the discus (Sudarśana) that had been made out of tips of the branches. It resembled the rising Sun. It had sharp edges. It was excessively refulgent, O Brāhmanas.

On seeing all of them the king became immersed in the ocean of bliss. He was confused as to what he should do. He was not capable of sustaining his own body.

The excellent king stood just like a stump with palms joined in reverence. With the eyes slightly closed he simply shed tears (of joy).

51. The excellent sage spoke to the lord of the earth, with a smile on his face: "That for which you exerted yourself has taken effect now.

52-53. It is evident now, O tiger among kings, that you are the only person fortunate on the earth. See this Lord of the universe with large eyes resembling lotus, Hari, the ocean of blessings unto the devotees, the storehouse of all knowledge. The Yogins of restrained minds strive forever to see him.

54-56. Men see him for a moment with great concentration. That Janārdana has taken up a wooden body and has become directly perceptible, O king, in order to bless you.

Worship this Lord of the earth. Eulogize the ocean of kindness. On

1. It is not known why the Purāna confuses Subhadrā with Laksmī. Subhadrā's sister-wife relation with Krsna reminds one of the Rāma-Sītā (sister-wife) relation in the Pāli *Dasaratha Jātaka*.

being eulogized, O king he will grant you everything that you desire in your mind."

CHAPTER TWENTY

Origin of the Indradyumna Lake

Jaimini said:

1. On being enlightened and urged by Nārada thus, the king eulogized in the following words, the compassionate Lord of the worlds.

Indradyumna said:

2. O Enemy of Mura, your lotus-like feet have not been worshipped (by me) in the course of previous lives. Therefore, I am subjected to the terrible effects of Karmas. O ocean of mercy, save me; I have become wretched.

3. How great are your lotus-like feet free from impurities, sunk beneath the crowns of Brahmā, Rudra and Indra and how small am I, a despicable and wretched fellow encompassed by masses of faeces, blood, flesh, urine and bones and everything (outward) covered by skin!

4. How can I know you, O Lord, because I am sick and wearied by wandering through worthless worldly affairs! Indeed, O Lord of Devas, only they do know you, they whose birth is illuminated by the light (of knowledge) born of misery.

5. O Lord, much misery has been experienced by me as a result of the sins committed in the course of many births. I have experienced many types of emotions too. The small happiness that has resulted from (a small quantity of) merit acquired is like (a little of) honey mixed with a mass of bitter things.

6. For the sake of happiness I performed holy rites, as a result of which I experienced worldly pleasures which have ultimately turned into misery. There is no other person as miserable as I.

7. O Lord, if only I had mentally worshipped you before, though my eyes had been directed towards other worldly objects, I could not have had the numerous births with all sorts of miseries to be experienced again and again.

8-9. I was born as a master as well as a slave; I have enjoyed

various statuses and states such as a father, son, lover, mother, rich man, one worthy of being killed, one taking to violent means, husband, wife, lower animal, Sura etc. Ups and downs of diverse nature have been experienced on many occasions by me rolling in the courtyards of various worlds. O Enemy of Mura, this is not a desirable thing, because it involves keeping away from your lotus-like feet.

10-11. My treasury, this army surrounded by the entire wealth of the earth, amiable women in hundreds in their prime of youth with great charm and beauty, my royal circle rid of all thorns (i.e. troublesome elements) and my Empire—all these are extremely burdensome to me because I am deprived of your knowledge like a brute. O ocean of compassion, remove this burden forever, as it is always attended by distress.

12. O Lord merciful towards the wretched one, an elephant was liberated because it had remembered you.[1] It behoves you to save me with an attitude of compassion, O Lord, because I whirl and whirl like a waterwheel here.

13. In this situation which is similar to one in which a log of wood has got caught up in a rapid current, I do not have any kinsman (to help) other than you. The sinful intellect that has been fettered by feelings of affection and that has become emotionally fixated on worldly objects, should be broken away (by you).

14-17a. By day or night let not my (mind) move away from your lotus-like feet. This alone is my pressing request.

Fortunately during thousands of births, some have attained you, the ocean full of existence, knowledge and bliss. Do they find even an iota of happiness in the jugglery of mundane affairs, the source of many miseries?

Where is the bondage of Karmas, which cannot be broken on account of hundreds of knots causing much misery but very little of pleasure? Where is your lotus-like foot which is infinite, which has neither beginning nor end and which is the sole thing that grants pleasure?

Your Māyā is like an ocean. *Mamatā* (sense of possession, my-ness) is a whirlpool therein. Evil actions are like crocodiles in the middle of (the dangerous) pits. I have fallen into that ocean. I have no support. Take me to the shore by your benign, graceful side-glance.

17b-21a. I have abandoned what is conducive to my welfare. I am ever wandering to accomplish what is desired by others who have re-

1. Reference to Gajendra-mokṣa in BhP VIII, Ch 3.

sorted to me to achieve their own ends. So I have become confused and stupid. O Lord who are compassionate by nature, save me.

Save me, O Viṣnu, who are the only person worthy of being saluted to in the whole universe. I am running after insignificant things too much without attaining you, the root cause (of all), the great Lord. I am subjected to great stress and strain. I am extremely wretched.

O Lord of the universe, to be known only through Vedānta, O immutable one, you are competent to destroy masses of sins. Hence you are the sole cause of happiness. Still I have abandoned you (to seek happiness elsewhere), O Viṣnu. Save me, a mean-minded fellow that I am.

The entire group of four kinds of living beings is asleep in the night of delusion created by you. In the end it is enlightened when the Sun of your knowledge rises. I seek refuge in you.

21b-25. You alone are the creator of all the worlds by successive turns. Your form is encircled by thousand of hoods. O most excellent one among *Balins* (powerful ones), I seek refuge in you, the Lord and master.

O Lord, you create and annihilate the worlds through your own Śakti seated in your lotus-like heart (chest). I bow down to the pair of feet of that support of the worlds in the form of Bhadrā (Subhadrā), the source of origin of Devas.

The group of these Cosmic Eggs is evolved out of the clusters of the rays of your discus, O Lord. It is in contact with your hand. It is pleasing to view. The name of that discus is Sudarśana. It is destructive of Daityas' army. I bow down to you.

After eulogizing thus, the excellent king prostrated with eight limbs (touching the ground). He continued: "Save me, O Lord of the universe. O kinsman of the helpless ones, save me mercifully. I am sinking in the ocean of worldly existence. I am wretched. I am overcome with Tamoguṇa (darkness)."

Nārada said:

26. Be victorious, be victorious, O Nārāyaṇa, O Lord engaged in taking (devotees) across the boundless ocean of worldly existence; O Lord whose divinity is being contemplated upon by Sanaka, Sanandana, Sanātana and other excellent Yogins; O Lord, in the activities of whose Māyā all the elements and living beings are superimposed (or transformed); O Lord of three principles; O Lord who hold three staffs (powers),

whose divine knowledge is being praised by the Vedic Mantras, viz. *Triṇāciketa*,[1] *Trimadhu*[2] and *Trisuparna*,[3] who are identical with the Vedas, who are fond of Garuḍa on whom you are seated, who are fond of your devotees, who are the sole favourite of your devotees, whose form is hidden (and separated) by your own cluster of Māyās, who are Cosmic-formed, who are the illuminator of the universe, who have faces all round,[4] who have eyes all round, who have ears all round who have feet, heads and necks all round, who have hands, noses, tongues, skin, hair tresses and penises all round, who are identical with all the worlds, who are conducive to the happiness of all the worlds, who render help to all the worlds, who are bowed down to by all the worlds, who have graceful elegance, who are bowed down to by crores of Brahmās, Rudras, Indras, Maruts, Aśvins, Sādhyas, and groups of Siddhas; O sire of the three worlds including the entire Suras and Asuras, O Lord not knowable to anyone, repeated obeisance to you, obeisance to you.

Jaimini said:

27-28. Other kings who were there, learned priests well-versed in the Vedas, sages, Brāhmanas, Kṣatriyas, scholars, Vaiśya classes—all these eulogized the lotus-eyed Lord and Bala along with Subhadrā by means of hymns, prayers, Purāṇa passages, and ordinary poems.

29. Then Indradyumna said to the sinless priest that he should (make arrangements) for the worship of Vāsudeva duly accompanied by offerings.

30. That excellent king himself worshipped them in due order in accordance with the injunctions (and reciting) the proper Mantras following the instructions of Nārada.

31. With the twelve-syllabled Mantra[5] he worshipped Balabhadra, by worshipping whom Dhruva obtained the most excellent abode.

32. With the great and sacred *Puruṣa Sūkta* famous in the Vedas, the king worshipped Nārāyaṇa in accordance with his ability.

1. One who has kindled the Nāciketa fire thrice.
2. The 3 Rcs—*madhu vātā ṛtāyante* etc. in RV I 90 6-8
3. Two groups of three mantras are given this name
   (i) *Ekah suparnah* etc. RV X. 114 4-6 (ii) *brahmametumām* etc. Tait Āraṇyaka X. 48-50.
4. Cf. Śvetāśvatara Upaniṣad 3.16; also BG 13.13.
5. The twelve-syllabled Mantra is *Om namo bhagavate vāsudevāya*. But Dhruva, according to BhP IV, Cha. 8-12, got his pre-eminent position by devotion to Viṣṇu, and not to Balabhadra.

33-36. He worshipped Subhadrā with the *Devī Sūkta*[1] and discus Sudarśana with the *Sudarśanī Sūkta*.

After worshipping them devoutly in accordance with his affluence the excellent king gave charitable gifts with great devotion to eminent Brāhmaṇas in order to get the full favour (of those deities).

The king gave *Tulāpuruṣa* gift (things weighed against himself) and other great gifts. As a part of the horse-sacrifice, he gave crores of cows then. He gave cows with and without ornaments. O excellent Brāhmaṇas, a great pit was formed as they dug up with their hoofs. That pit was filled with the waters poured when charitable gifts were made. That became a Tīrtha of great merit.

37-40. If a man takes his holy bath there and offers libations to Pitṛs and Devas in accordance with the injunctions, he will undoubtedly get the merit of a thousand horse-sacrifices.

That lake was named after King Indradyumna.[2] It became very famous. If a man offers rice-balls here to his Pitṛs, he uplifts twenty-one generations of his family, and is honoured in the world of Brahmā. There is no Tīrtha greater than this because this has originated from part of the horse-sacrifice. Perhaps Gaṅgā may be equal to the lake Indradyumna. Thereafter the king began the construction of the Palatial Temple.

41-46. In an auspicious season, in a splendid, auspicious hour as proclaimed by astrologers, on a day in conjuction with a good constellation, he worshipped Nārada and other eminent Brāhmanas. The excellent king made them recite the Mantras connected with the holy rites of *Svastivācana* and *Karmardhi*,[3] and remembering the Lord of the universe he offered *Arghya* on the site of the palatisl temple. He requested the Earth to give him a piece of land for the duration of the life of the Stars and the Moon. Along with the *Vāstuyāga* (i.e. sacrifice for the building site) he worshipped the artisans and masons.

With plenty of songs and instrumental music great celebrations were held. To the poor, the helpless and the disabled people, he gave everything they desired.

With due honour he bade farewell to the kings whose sins had been destroyed by viewing the incarnation of Hari and who were contented and blessed.

1. *Devī Sūkta* is *Vāgāmbhṛṇī Sūkta* (RV X. 125) and *not Śrī Sūkta*.
2. Indradyumas 'lake' is not a naturally formed reservoir of water like Cilikā but only a tank at Puri.
3. *Svastivācana* and *Karmardhi* are the same as *Puṇyāhavācana*.

Then the excellent king presented sums in crores and crores to the stonecutters for bringing stones from many different countries.

47-51. The king joyously said this in the Assembly: "Everything that I had acquired by my heroic exertions from the eighteen continents has now been dedicated to the grace of the Lord of the universe. In the context of the campaign of victory, whatever strain I might have undergone shall become fruitful by supplying the necessary funds for the Mansion of Viṣṇu.

What shall be more fortunate unto me than this that I am propitiating Hari, the sire of mobile and immobile beings, with my wealth and glory acquired with my own pair of arms?

Śrī is always present in the lotus-eyed Lord. But I have many Śrīs originating from his blessings. What can the Lord do with it? (?)

The glory of that person who is a recipient of the benign glance of the Discus-bearing Lord of Devas is multifaced.

52-53. The eighteenfold goddess dances at the tip of the tongue of the Lord of the universe, by propitiating whom Vidhi attained the status of Brahmā (the Creator), Rudra that of Maheśvara (Great Lord) and Śakra that of the Lord of Heaven. I shall worship that eternal deity worthy of being worshipped by all the worlds.

54. The sin that had accumulated in three heaps has been vanquished by that noble soul by whom Kṛṣna was duly worshipped along with ancillary and subsidiary rites.

55. (*Defective Text*) This holy spot is the body where the Lord resides as the Cosmic Ego. His appearance and disappearance and continuous existence all are eternal.

56-59. One who worships the sire of the worlds who is directly embodied here shall achieve everything directly. He will be the recipient of the fourfold aim of life.

The prosperity of the kingdom has been acquired by me after spending much and undergoing a great deal of strain. That was solely due to the blessings of this Lord. Let that be fruitful at his lotus-like feet.

By means of the wealth taken from the ocean-girt earth I shall worship the Lord with all offerings. Until the effects of Karmas come to an end, let my imperialistic campaign be fruitful.

Of what avail is my wealth if I do not dedicate it to Viṣnu along with my body and become rid of sins? Of what avail is my exertion if the necessary adjuncts for Vāsudeva are not secured by me?

CHAPTER TWENTYONE

Indradyumna Gets the Royal Shrine Built

Jaimini said:

1. As the saintly king said thus, a certain Brāhmaṇa who had mastered Ṛgveda and acquired the knowledge of Vedānta, gladly spoke to the king these words:

2. "Wonderful indeed is the mass (greatness) of your fortune, whereby the Lord has manifested on the earth in a wooden body. Śruti says that his sincere and regular worship bestows salvation on those who are deluded because of the ignorance of Ātman.

3-11a. The tree had been floating on the other side of the ocean. By worshipping (the idols made out of it) and adoring the super-human Lord very difficult to be propitiated, people attain liberation which is difficult to attain.

Nārada himself, who is a storehouse of the knowledge of Brahman, has told you that the knowledge of this (Lord) cannot be had from anything other than the words of Vedānta. Indeed the activity of Viṣṇu cannot go on without the Vedas. Whether it is the creation of others or manifestation of himself, the Lord honours the authority of the Vedas.

If he were to act without Śruti, who will accept it as authoritative? Hence, O king, this incarnation is also noted in the Vedas.

Do not think that it is an (ordinary) statue. It is the Puruṣa comprehensible through the Vedānta and sung about in the Sāman songs. It is the cause of spiritual welfare (Mokṣa) unto men.

Merely by its sight our dense darkness has subsided. There are Śrutis shedding light on the worship of this (idol).

The worship of thia is praiseworthy, if it is employed for a good cause. Oh! the men living in the sub-continent of Bhārata have got their sins reduced and destroyed because Janārdana, the bestower of salvation, has appeared before them. There too this Oḍhra-land (Orissa State) is the most excellent one, because people living there see the Lord in the form of Brahman with their physical eyes.

11b-17a. The mysterious path of Śrutis and Smṛtis has become perplexing through rituals. Those who go by that path whirl in great agitation like a waterwheel. The Lord, the embodiment of knowledge and consciousness, is the cause of attainment of the true status (i.e. salvation). Even

without such means as Śruti etc. he is the bestower of the greatest bliss and salvation.

To the vicious people who undergo great distress on account of the continuous departures and arrivals (i.e deaths and births), this wooden idol of Viṣnu is the bestower of happiness, and a good kinsman.

The rules and regultaions meotioned in Śrutis and Smṛtis are not binding here, O king. He is the bestower of salvation on even Cāṇḍālas, should they happen to come within the range of (his) vision.

Even if a man is no devotee but views him as a blind follower, he shall obtain full merit of thousands of horse-sacrifices.

If a person strictly adheres to holy observances and worships devoutly with steady mind, he will undoubtedly attain *Sāyujya* with Brahman.

17b-22. How ineffective is the means (ritual act) which is full of exertion, easily perishable, temporary in nature, yielding only insignificant reaults and characterized by return (i.e. rebirth); and how great is this Brahman constituted of wood which burns heaps of sins like a forest fire burning out trees! It is merely by its sight that it bestows salvation—the stste of aloofness characterised by existence, knowledge and bliss!

Repetition of the Vedic passages and other rites are very difficult to be performed by vicious souls. What can be achieved through them by noble aouls, is granted by this (Lord) coolly without any excitement.

In the other holy apots the Lord is far away from the residents of the mortal world. But (here) the Lord is always present in his own holy spot as the bestower of salvation.

Hence, O illustrious king, stay here with your army and men. You are the most learned and a great devotee. Worship him along with all ancillary and subsidiary rites."

Jaimini said:

23-28. On hearing those words of the Brāhmana Nārada became delighted in his mind. (He said:) "What is said by the excellent Brāhmana, a follower of the Vedic path, is relevant. The collection of the Vedas issued forth at the beginniog of creation from the breath of Brahmā. There the purport of the Upaniṣads has become revealed now.

The meaning of the same, only Prajāpati, the lotus-born lord, knows. Now I have understood it, O king, directly from him. Everything haa been performed at hia bidding. Propitiate this (Lord) as much as you desire and stay here. I am going to Brahmā; I ahall inform him that

the manifestation of the Enemy of Mura has been brought about.

By spending a big sum get the (Lord's) Mansion built, O king. After installing Narasiṁha in the Temple, you will be liberated."

Jaimini said:

29-33. On hearing it the king replied to the sage: "O great sage, I am desirous of going to Brahmā along with you.

It is by his grace that the Lord of the universe has been made the guest of our eyes. I shall tell him about the Palatial Shrine for the installation of Viṣṇu. I shall request him that the festival of the installation within the Mansion should be celebrated in (his) presence. Then the Grandfather (i.e. Brahmā) shall come from Brahmaloka and celebrate the great festival of the Lord here in the Mansion (Temple). Hence, O sage, take me also to the presence of Brahmā. We shall conclude the rite of installation in the inner sanctuary in the Mansion. O sage, stay here and complete it. We shall proceed thereafter. Kindly wait for some time."

34-41a. Then the king engaged several experts in sculpture in cutting stones as well as in construction activities. He honoured them with gifts and respectfully requested them to attend to every aspect of the job.

O Brāhmaṇas, the neatly constructed Mansion rose up everyday like the moon during Śuklapakṣa (bright fortnight), growing bigger and bigger. The Mansion rose up very tall in a short time. It was impossible to count the number of stones used in the construction.

The money was spent in crores. There also it was impossible to calculate the expense. All the people in the subcontinent of Bhārata who owned allegiance to King Indradyumna were engaged in this. All those who were engaged worked jointly with mutual co-operation. The great delight of those engaged in the work gave rise to a loud clamour filling the vaults of heaven and the quarters.

41b-46. The Goddess of prosperity and fortune was pleased with the sincerity, faith, devotion, and the Sattva quality of the king. Along with the fame of the king the glory increased, O Brāhmaṇas.

The Mansion of Viṣṇu was excessively refulgent. In some places it was covered with gold and inlaid with different kinds of gems. In some places where crystals were used in the construction it had the lustre of the autumnal sky. The walls in some places were built of blue stones and the Mansion appeared like the sky covered with black clouds. As the beautiful Mansion of Viṣṇu was thus perfectly finished, the

excellent king duly performed the rite of *Garbhapratiṣṭhā* (installation of the idol in the inner sanctuary of the temple). In order to ward off stroke of lightning, cracks in the structure and other calamities, gems etc. were suitably fitted in the manner prescribed in the treatises on architecture. The king then suitably utilized many other costly articles acquired by his heroic exertions in the construction of the Mansion.

47-54. The Mansion that was being constructed was such as could not be even mentally imagined by kings in the three worlds. It increased the fame (of Indradyumna), O Brāhmaṇas. Even Devas who live till the end of the Kalpa could not visualize it. Ādityas spoke to one another thus:

"A Mansion like this has never been constructed anywhere on the earth or in heaven. His excellent intellect is wonderful. It has taken this lofty form. It craves for the lotus-like feet of the Lord with faith and sincerity. Who are such wise kings on the earth who see such supra-mundane activities or perform them? Emperors may defeat all the enemies and establish their suzerainty. They may have hoarded much wealth in crores and crores, but is it possible for those kings to perform a thousand horse-sacrifices as performed by this king unto the Lord of heaven. Before this it has not been performed. A thousand horse-sacrifices have not been seen or heard of, but they have been performed by this king. In the course of those sacrifices the residents of all the three worlds stayed on the earth along with this king and enjoyed the pleasures.

55-59. As he performed the sacrifices, his assembly appeared like the world of Brahmā. The three Vedas were present there in embodied form. Dharma had all the four feet. Suras who can realize their desires by merely thinking of them have become struck with wonder there in regard to this excellent Mansion. The king has intelligently planned this (and got it constructed) but no other person resident in all the three worlds could even imagine this. What can be inaccessible to this king who has the help (and guidance of) Nāreda and Brahmā, the creator of all the worlds, the Lord of all the Devas[1]

Or to a devotee of Viṣṇu what is desired to be done cannot be far off (inaccessible). O Brāhmaṇas, there is no difference between Viṣṇu and his devotees."

At the conclusion of the construction of the Mansion the king said to Nārada, the eminent sage:

60-66. "Everything which was impossible for Suras and Asuras has been accomplished by me, because I have been meditating on Viṣṇu

directly in an exclusive way. The Lord said to me formerly, 'The palatial building is ever in me' " (?) After saying this he fell at the feet of Nārada and bowed down to him.

Nāradn raised the excellent king and honoured bim: ''O king, there is no difference betweeo you and me really. For your sake the Lord of the universe has directly manifested himself. Do worship him. Now you are a living-liberated soul. Your mind is attached to his lotus-like feet. What more than this has to be acquired by a person with single-minded devotion?

O king, what cannot be achieved through Tīrthas, Mantras, Japas, chsritable gifts, sacrifices with plenty of monetary gifts, holy rites, study of Vedas and austerities, O great king, has been acquired by you through devotion. Henceforth you need not grieve. Let your mind remain in the path of devotion.

67. After staying in this world for a long time, O great king, propitiate the Lord of the universe by meaos of offerings and great festivities.

68. If you are desirous of seeing Brahmā, if you wish to go to the Lord, he will instruct you in the various festivals and processions.

69-71. The Lord himself will grant you boons. After the Pnlatial Shrine has been inaugurated by the Self-born Lord I shall also come along with the Seveo Sages. Then we can go to the sinless world of Brahmā. Except you who is fit for going to the world of Brahmā?"

After snying this to the king Nārada rose into the sky.

CHAPTER TWENTYTWO

Indradyumna Goes to Brahmā's Abode along with Nāradn

Jaimini said:

1-4. The king told him:

''O aage, why should the journey be n secret one? Here we hnve the flower-chariot that hes n velocity more than that of the mind. We shall get into it nnd go. Kindly wnit for n short while, when I shall instruct the officers in-charge of the Palace after circumambulating the Lord and then come back, O excellent saga."

Nārada heard hia words aad believing in the utterance of the king held him by the hand and entered the great Altar. They repeatedly bowed down to Kṛṣṇa along with Balarāma and Subhadrā. Nārada then requested for permission to go to the world of Brahmā.

5. Indradyumna ton circumambulated Hari after praying to him mentally, verbally and physically. With great eagerness he bowed down to him with the eight limbs (touching the ground). O Brāhmaṇas, with palms folded in reverence, he requested for permission to go to the world of Brahmā.

6-10. Both of them, the sage and the king, went in the divine vehicle. After circumambulating the Sun that was in the centre of the sky, they went up and up crossing the zone of the Pole Star. They were looked at by Siddhas residing in Janaloka with bent and immediately uplifted faces. They were very joyously conversing mutually

The conduct of the Lord ia conducive to the removal of dirt and purification of the mind. Just as the excellent sage, a living-liberated soul, wandered over all the worlds without his movement obstructed anywhere, so also this resident of the mortal world. Thanks to the favour of Viṣṇu, the king proceeded ahead quickly.

In the whole of the Cosmic Egg there was nothing which could not be attained by him if it could be attained by a devotee of Visnu. Or he would attain salvation. Both of them were honoured and adored by the Siddhas residing in Mabarloka.

11-17. Indradyumna did not remember his earthly residence while gradually rising up and seeing (the liberated souls), the sole receptacles of happiness, devoid of *Dvandvas* (mutually opposed pairs like heat-cold etc.) and having many types of human aims realized at the very time when the desires arose. The only thing that he remembered was the Mansion he built in the land of Karmas on the earth for the propitiation of the Lord. He thought about it as follows: 'Will it be completed or not? Now that I have come to the world of Brahmā I wonder whether it has been attacked by the enemies. The servants and attendants may have lost interest or respect because of their covetousness of wealth. The artisans and masons may be slow in their jobs even after taking the full amount of wages. As I have come to the abode of Brahmā , they may not complete the construction. Until I return to the earth with the four-faced Lord Brahmā, the Mansion will not be complete, as I am far off . Those who had come here before had not returned to the earth once again. Perhaps the vassal kinga of wicked minds are thinking thus. Will the enemies seize my realm?'

While the king was thinking thus with a worried mind, the sage, the storehouse of the past and future knowledge, spoke to him:

18-21. "What do yoo think, O great king, thus with a distressed mind? The place where we have come to is oot one where one should be worried. Agonies and ailments never prevail here; neither death nor old age find a place here. What else then is the cause of misery? O highly fortunate one, you are blessed. You have achieved your objectives because you have come to the world of Brahmā here in your human body itself. You have seen Hari directly. Those who have come here do not worry about various worldly affairs that are fit to be discarded."

As the eminent sage spoke thus, the king spoke to him:

22-24. "O Brāhmaṇa, I do not worry about the kinsmen and the members of the family of the king. I have started construction of the Mansion of the Lord. Knowiog that I have come away here, it is possible that the servants and the attendants do not carry out their tasks further. What has been started by me should be completed certainly, O sage. Thinking of a possibility of obstacles coming in the way, O holy Lord, my mind has become unhappy." On hearing his words the sage said laughingly:

25-31. "You are on a par with Brahmā. You are not an ordinary king. You have never been offended or assailed by anyone on the earth. What is that which has beeo performed by your predecessors or by yourself which can cause any loss to creation or sustenance? You have come to the world of Brahmā. Your exploits and reputation spread in the three worlds like the Sun and the Moon. In yoor affairs the Four-faced Lord renders you assistance. Why should there be any suspicioo of obstacles in those affairs, O tiger among king?

(*Defective Text*) He who is a direct enemy of yours is far off (?) O great king, Śakra who is the lord of the three worlds is seated in the middle of the assembly. Particularly io regard to the Mansion of the Lord of the worlds, O king, whicb man will even meotally desire (to harm the temple). Let there not be any doubt io you in regard to that.

Look ahead, O king, there is a mass of refulgence with the lustre of a crore of the moons. It generates delight all round like a crore of the oceans of nectar. Know that this mass of refulgence belongs to the abode of Brahmā."

32-43. Conversing thus they reached the world of Brahmā. Even from afar they heard the sound of recitation of the Vedas issuing from the moutha of Brahminical Sages. The words, the letters and their sa-

quences were clearly audible. Itihāsas, Purāṇas, metres, liturgical texts and songs—all were audible without any mix-up of the sounds or words. They were brilliant and they were heard distinctly. "O tiger among kings, know this as the city of Brahmā. The assembly is seen yonder where the Four-faced Grandfather of the worlds is comfortably seated along with the leading Brāhmaṇa Sages. He is attended upon by many living-liberated souls of variegated nature and sound consciousness. Those who come here do not return to the turmoils of the ocean of worldly existence. The word *sat* is another name of Brahmā. This is his excellent world. Hence it is famous as Satyaloka. There is nothing above it.

Slightly above this and beneath the hemispheroidal lid of the Cosmic Egg is the world of Vaikuṇṭha, O king. It is there that the liberated ones dwell. It is there that Janārdana, the Lord of Yogins, worthy of being contemplated upon by Yogins, himself dwells. Consciousness is his body. The Lord is of the nature of highest bliss. After attaining him they do not return to the path of worldly existence where death prevails. For the sake of his own salvation Brahmā always attends upon him along with the living-liberated ones.

At the end of the tenure of life allotted to him he too resorts to him along with these. He is the creator of the worlds. He assumes the forms of fish, tortoise etc. He is the creator of the worlds, the protector and the annihilator in the form of Rudra."

Saying thus to Indradyumna he reached the abode of Brahmā. Within a moment he went to the entrance and the *Prakoṣṭha* (a room near the gate) where Śakra and other Guardians of Quarters stood waiting.

44-48. They were standing there engaged in meditation for a long time. The overlords of Manvantaras were denied entry by the gatekeeper as though they were ordinary people.

On seeing Nārada accompanied by Indradyumna that gatekeeper humbly bowed down to him, bending down his neck: "O holy lord who takes pleasure in wandering over all the fourteen worlds, O master, your father's assembly does not look nice without you.

Of course, there are Gautama and other excellent sages, Brāhmaṇas, well-versed in the Vedas; still the assembly of Brahmā is not delightful. Though the night may have many stars, yet it is through the Moon that it shines well."

Praising him thus, he humbly granted him permission to enter.

CHAPTER TWENTYTHREE

Indradyumna Returns after Visiting Brahmā

Nārada said:

1-6. O gatekeeper, this is a saintly king of great fame (named) Indradyumna. He is an emperor and the foremost among devotees of Viṣṇu. He has come to see Brahmā. Let him go ahead if you give him permission.

On being told thus Maṇikodara said to Nārada: "O holy lord, he who has accompanied you, does not seem to be an ordinary person. Let this resident of the mortal world wait for a short while over there where you see the Guardians of Quarters, Pitṛs and overlords of the Manvantaras. You will kindly go in and inform the Lotus-born Lord and then admit him in. After going near the entrance to the Assembly Hall, he will go in along with the Guardians of Quarters.

The Four-faced Lord is now listening to singing with concentrated mind. It is necessary for us employed as doorkeepers to wait for the proper opportunities. I am only a slave to you and to your father. Be pleased. Do not be angry with me."

7-12. On being told thus Nārada went in and bowed down to Brahmā, the Lord of the worlds, and prostrated with the eight limbs (touching the ground). Then the king's (arrival) was reported to him.

With a side-glance he commanded him to fetch Indradyumna. The Lord did not say anything because he was attentively listening to the song. His mind had been attracted by the divine songs and music. After understanding the gesture Nārada brought the excellent king in.

Thereupon he was closely observed by Śakra and others. Seeing Pitāmaha, the creator of the worlds, from a distance, O excellent Brāhmaṇas, the king thought him to be Hari himself of the wooden idol.

The king went ahead slowly bowing down, with palms joined in reverence, eulogizing him, falling down (by way of prostrating) and going on with faltering steps due to fright and awe of the place. At the bidding of Nārada the king stood a little away.

Listening to the meritorious holy anecdotes of the Lord of the Daughter of the Ocean that were being sung, O great Brāhmaṇas, the Four-faced Lord remained seated for a short while.

13-16. He was fanned by Sāvitrī and Śāradā (who stood) on either

side. The Self-born Lord was eulogized by the Vedas assuming pure bodies.

He begnn calculnting the units of time such as Kalā, Kāṣṭhā, Nimeṣn etc. up to the cycle of Yugas.

In the case of persons who have gone to his (Brahmā's) world, there is no old age, birth or death; there is no change of form, colour, feature etc. There is neither mental affliction nor physical nilment; there are no divisions such as Mnnvnntara etc., cycles of Yugns etc. There is nothing like the close of n Knlpa etc. He is the Supreme Lord himself.

At the close of the song, he spoke to the kiog laughingly:

17-20. "O noble Indradyumna, you are the beloved of the Lord himself. This world named Sntyn which is inaccessible to others has been known by you (i.e. reached by you).

Sages who hava destroyed their sins and are desirous of coming here, stand engaged in penance till the ultimate annihilntion of nll living beings.

This is the abode of the wonderful qualities of sentience etc. of all the living beings created in the fourteen worlds."

Thereafter he honoured the escellent king. The extremely delighted Grandfnther knew his object; still he asked him:

21. "Why have you come here? Whnt is in your heart? Tell me. When I nm seen, there is nothing which cnnnot be obtained. Is it nectar that is desired by you?"

Indradyumna replied:

22-29. You are the Immanent Soul, O Lord. How can there be anything not known to you? Still the question put by you, O Lord, indicates your compassion for me.

Obeying your behest humbly as conveyed by your son (Nārada), I performed n thousand horse-sacrifices. At their close the Lord of everything past, present and future nppeared before me in wooden form.

It is on account of your plentiful blessings that I nm nble to see such a Lord, the lotus-eyed one. That in why I came to your world.

O Lord, coostruction of n palntinl shrine unto that Lord has been begun by me. If you yourself were to go over there and install the Lord of the universe. O creator of tbe worlds, your blessings to me shall be fruitful.

It is for this purpose, O Lord of the universe, that I have come to your world to see your lotus-like feet in the company of Nārada.

Be pleased with me. Do this. You nlone are the Lord of the worlds.

You alone are that Lord of the worlds (viz. Jagannātha). There is no difference between you two, O Lord. You are the installer and the installed. You are the knower and what is to be known.

Jaimini said:

30-37. At the end of his entreaty thus the great sage Durvāsas bowed down to him and fell (at his feet) with eight limbs (touching the ground). Then he stood near with palms joined in reverence. Stooping low down due to humility, he spoke to Brahmā, the Sire of the worlds:

"O Lord, O creator of the worlds, the Guardians of Quarters along with Pitṛs and overlords of the Manvantaras have been standing at the gate for a long time like wretched people, as they have been prevented by the gatekeeper. Hence command (the gatekeeper). Let them see your lotus-like feet."

On hearing the words of Durvāsas then the Lord of Devas laughed and spoke these words: "Indeed there is no occasion for these people, but since they are deluded, they are jealous of Indradyumna. This king is a living-liberated soul. He has destroyed all Karmas and masses of sins. He is the fifth one in my line of progeny. He is a Vaiṣṇava eagerly devoted to Viṣṇu.

But these people have attained their life aims of enjoyment of pleasures by the performance of holy rites. Indeed Devas seek an entry here only by performing penances. By my blessings, these have come here for attending upon me. Still, permitted by you, let them come to see me."

Thereupon, by the words of Durvāsas those Devas entered.

38-45. They bowed down to Brahmā from a distance, near the singers (and saw) Indradyumna, the king, conversing with palms joined in reverence.

As the Guardians of Quarters bowed down to him, the Lord of the universe blessed them with his benign glance and respectfully continued to speak to Indradyumna:

"It is true that a Mansion was built by you for the installation of the Lord. But this is not that time. O king, neither your kingdom nor your successors exist now.

In the course of the time when the songs were sung, much of your time has passed. Indeed a Manvantara consists of seventyone divine Yugas (i.e. cycles of four Yugas according to human reckoning). Your dynasty has become extinct. Crores and crores of kings have passed away. The Lord and the ultimate Mansion—these two alone remain. Now it is the first Yuga of the Second Manu Svārociṣa. Since you have

stayed near me, there is neither death nor old age (to you). There is no change of seasons nor the flow of time.

Hence, O great king, go to the earth. Make the Lord and the Mansion your own and come here quickly. Or I shall go over there immediately after you.

46-49. You first go to the earth. By the time you gather together the essential things in plenty, O highly fortunate one, I too shall come."

After commanding Indradyumna thus, the Lord, the Grandfather (of the world), spoke to the Devas who stood in front of him stooping down their necks in humility with palms joined in reverence. They were awe-struck and their eyes were fixed to the feet of the Lord. The Lord then spoke with affectionate but grave words, O Brāhmaṇas: "Why have you all heaven-dwellers come here simultaneously? What is your task that has to be carried out by me? Tell me without delay."

Jaimini said:

50. On hearing these words of Brahmā the Devas became rid of their fever (i.e. worry). All of them became delighted. They spoke to Lord Brahmā thus:

The Devas said:

51-54. How did that Lord of Blue Sapphire (body) who had been formerly worshipped by us on Nīla mountain vanish? How did he assume the wooden body now and manifest himself at the close of the sacrifice of King Indradyumna? It is to know the reason for this that we have come here to propitiate your lotus-like feet. Be pleased. Kindly tell us.

When this was requested by the Devas, the Lotus-seated Lord (said): "O Devas, this is a great secret. Previoosly it was never disclosed to anyone. All of you have come together. You have been waiting for a long time So I shall tell you this excellent secret of the Suras.

55-62. In the previous Parārdha (half of a full day of god Brahmā) Janārdana of blue sapphire body occupied the holy spot of Śrī Puruṣottama and did not leave it. Now this is my second Parārdha. Manu, the aon of the Self-born Lord (Svāyaṁbhuva), was functioning in the Śvetavārāha Kalpa. That was the time of morning of the first day. In the middle one of all the worlds (i.e. on the earth), the Lord of wooden body will stay on for the duration of my whole life honouring (us).

The Lord is my Ātman, O Suras, and I am identical with him. In this universe consisting of mobile and immobile beings, there is nothing apart (outside) from us both.

Resorting to *Yoga Nidrā* (Yogic Slumber) the Lord Purusottama lies down on his couch in the Śveta island in the middle of the Milk Ocean. He is the root of all the worlds, the primordial cause. His hair (on the body) are called Kalpadrumas. They are marked with conch and discus.

This tree is stationed in their middle. O Suras, it is presided over by the Super-sentience. It is the *Satyapuruṣa* (the Real Person) arising from the waters of the ocean.

63-68. In order to enjoy the pleasures of the three worlds, Janārdana of the wooden body was meditated upon (and worshipped) by pursuing the path of devotion in the course of many thousands of births.

I have been distressed much on account of the repeated creation, sustenance and annihilation. Therefore, the Lord was requested by me formerly for the destruction of the terrible worldly existence, for the annulment of all Karmas, for the liberation of all in all the worlds.

The various activities connected with the practice of Yoga such as *Dhāraṇā* (Retention), *Dhyāna* (Meditation) etc. are very difficult. Lord Puruṣottama manifested himself for the sake of granting salvation without all these difficult practices.

This holy spot is the mysterious body of this Lord. This cannot be discussed (specially) or thought of by means of the testimonies that apply to ordinary holy rites (?)

The Lord is the bestower of the fourfold aim of life in accordance with how one conceives him. He can be meditated and worshipped in the manner (the devotee chooses).

Persons who have destroyed the masses of their sins gradually by visiting him on the earth, become purified souls and they deserve salvation."

Jaimini said:

69. On hearing these nectar-like words of the Lotus-born Lord, the Devas were delighted. They thought thus within their contented minds:

70. 'Our Deva-hood is not permanent. We shall cast it off and go to the earth. In this holy and most excellent shrine, we shall worship the Lord with great self-control.'

71-73. On seeing the Suras with faces beaming with pleasure, Brahmā (said): "The Lord has manifested in order to bless Indradyumna. His idol has already gone there. It will speak of itself (everything). The Lord favourably inclined towards his devotees will grant many boons.

I will go to the Mansion of Indradyumna in order to install the Lord. You will also go there.

74-77. Let Indradyumna go first in order to gather together the requisite things for the installation. All of you shall be divested of your official duties. You shall assist him there.

Now the first Manvantara has passed, O Suras. Accompanied by Indradyumna, O excellent Suras, you shall all go there He is the maker of the palace and the idols. Hence he is the owner. So let him gather together all the necessary articles along with his assistants.

If his progeny or any one connected with him remembers, Padmanidhi will go at my behest to the earth.

78-80. He will go there for the sake of gathering together all the articles for the installation."

On seeing the Śrī (glory, splendour, prosperity) of Brahmā, Indradyumna was delighted in his mind and struck with great wonder. He bowed down to the Sire of the universe. Obeying his behest with a low bow, he came down to the earth along with the Devas whose tenure of duties had come to an end. Brāhmaṇas were duly encouraged (for performing the holy rites).

CHAPTER TWENTYFOUR

Devas Eulogize the Lord: Padmanidhi's Reception

Jaimini said:

1-5. After coming (to the earth) with an anxious mind on account of the delay (in returning), he prostrated before the Lord like a long staff. Hair standing on end through excessive joy covered his body as though it was an upper garment. (He said:)

Indradyumna said:

Obeisance to the Lord friendly to Brāhmaṇas; to the Lord conducive to the welfare of cows and Brāhmaṇas; to the Lord who destroys the miseries of his suppliants; to the Lord who is the sole cause for the acquisition of the fourfold aim of life.

Oṁ, Obeisance to Vāsudeva who is in the form of Hiraṇyagarbha, Puruṣa and Pradhāna; to the Lord, the embodiment of pure knowledge.

Uttering the prayer thus, the king had his eyes filled with tears of joy. Circumambulating the Lord, he bowed to him again and again.

Then the Devas who had gone there, joyously bowed down to the Lord and eulogized him with palms joined in reverence.

The Devas said:

6. The Puruṣa has a thousand (innumerable) heads, a thousand eyes and a thousand feet. He pervades the entire earth and stands ten Aṅgulas above*.

7. He is being sung as the Puruṣa, the Supreme Brahman and the great Ātman. The past, present and the future everything is Puruṣa himself.

8. His greatness is this much. This Puruṣa, the Lord, is very great. The collection of all living beings constitutes his one *pāda* (i.e. one-fourth part). His (remaining) three *pādas* (parts) are immortals in heaven.

9. The Vedas were born of you. From you was born the Yajña-Puruṣa. Horses were born of you, cows and sheep too.

10. Brāhmaṇas were born of your mouth; Kṣatriyas were born of your arms. Vaiśyas were born of your thighs. Śūdras issued forth from your feet.

11. From your mind the Moon was born and from your eyes, the Sun. The Wind flowed from (was born of) your ears along with the vital airs and the Carrier of *Havya* (i.e. Fire) from tongues.

12. Ether emerged forth from your navel; Firmament from your head; the Earth was born from your feet and the eight Quarters came out from your ears.

13. The Seven *Paridhis* (sacrificial sticks laid round the sacred fire) issued from you and so also the twenty-one *Samits* (sacrificial twigs). The mobile and immobile beings of all species came forth from you alone.

14. You alone are the lord of all the worlds; you alone are the protector. In a fierce form, O great Lord, you alone are the annihilator.

15. You alone are Yajña and part of Yajña. You are the lord of Yajña, greater than the greatest. You are the great Śabda Brahman (Sound as the Supreme Being or the Vedas).

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*Cf the Puruṣa Sūkta (RV X.90). The eulogy is a Purāṇic version of RV.

16. You are the independent king, Emperor. O Lord of the worlds, O ruler of the universe, you are *Virāṭ* (of Cosmic form). You are beneath. You are above. You are at the sides. O Lord identical with the universe, everything in the world has been pervaded by you.

17. Yājñikas (performers of Yajñas) who worship you, obtain the highest abode. You alone are the consumer and what is consumed. You are the *Havis* offering, the *Hotṛ* (oblator of *Havis*) and the *Havana* (the act of offering *havis* into the fire); you are the bestower of benefits.

18. You are the enjoyer of the benefit of all holy rites, O Lord; you are identical with all holy rites. You are the implements of all holy rites; you are the bestower of the benefit of all holy rites.

19. You are the inspirer to perform Karmas. You are the bestower of perfection in Virtue, Love and Wealth. Excepting you, who else is the bestower of salvation? O Hṛṣīkeśa. obeisance to you.

20. Obeisance to the infinite one having a thousand (innumerable) forms; to the lord having a thousand feet, eyes, head, thighs and arms; to the eternal Puruṣa having a thousand names. Hail to the Lord, the sustainer of thousands of crores of Yugas!

21. We have fallen off from the posts of authority; we have resorted to you as our refuge. O Lord, save us, O lotus-eyed one. Be the asylum unto the helpless ones.

22. O Lord, you are the sole refuge to the creature fallen into the ocean of worldly existence. There is none equal to you in your creation, who can protect the distressed ones.

23. O Lord, you are the father of the universe, the sole refuge to the distressed one, to the helpless one. You are the protector, the nourisher; O Lord, you alone are the person to prevent all calamities.

24. Save us, O Viṣṇu, O Lord of the universe, save us, O Supreme Lord. O lover of Kamalā, excepting you who else is competent to protect us?

25. O immanent soul, obeisance to you. O storehouse of all splendour, obeisance to you.

26 Eulogizing thus, those Devas bowed down again and again, O excellent Brāhmaṇas, and came out along with Indradyumna.

27. They then went to the Shrine of Śrī Narasiṁha, fell (at his feet), bownd down with great devotion and worshipped Nṛkesarī (the Man-Lion).

28. Then, along with Padmanidhi they went to the summit of the mountain Nīla where the excellent Mansion (had been built). They

went there for the purpose of getting all the requisites together.

29. There they saw the excessively lofty (Mansion) pervading the entire sky. (It caused the suspicion) whether it was the rising Vindhya mountain getting ready to obstruct the movement of the Sun.

30. It pervaded all the quarters. It sparkled with its wonderful structure. Although much time had elapsed, it retained its grace and wonderful outline.

31-32. Then Indradyumna, the devotee of Viṣṇu, thought thus: 'From here I went to the Satyaloka formerly while it was being constructed. After a long time the completed Mansion, the perfect palace, has come into my view. It is only due to the grace of the Lord and not to human endeavour.

33. There is the end of a Manvantara when even the Sun, Moon and Indra are annihilated? Still this rare Mansion continues to stand (perfectly).

34. These Mansions built by human beings are like anthills. They crumble down and they are overgrown with trees. In a short while, their life expires (and they crumble down).

35. It is on account of the compassion for me of the Lord that Hari's abode has been preserved.' Then he spoke threse humble words to his assistants:

36-39. "Know that the Mansion of the Lord has been constructed by me. The Lord himself manifested there with a wooden body. At that time an unembodied ethereal voice spoke to me: 'Get the Mansion for the stay of the Lord of the universe constructed on the peak of Nīla mountain. It ahall be a thousand Hastas high. For the ceremony of the installation of this, the Lotus-born Lord himself will come here along with Siddhas, Brahminical sages and Devas.' How can it be known what requisites are to be gathered together?"

When (Indradyumna) said thus, those Devas, divested of their authority, spoke to him:

Devas said:

40. We too do not know that. Our preceptor Guru (Bṛhaspati) is not within our power now. He is engaged in the welfare of beaven.

Padmanidhi said:

41. O Lord, according to the behest of Brahmā, I have come here along with you. What ia to be done by me here? What is the object expected (by you all)?

Jaimini said:

42. While they were conversing thus, Nārada, who had been previously sent by Brahmā and who was an expert in all sacred treatises, stood in front of them.

43. (Brahmā had said to him) "O sage, collect together all the requisite things in accordance with the injunctions of the scriptures. At your bidding Padmanidhi will fetch everything."

44. On seeing the son of Brahmā all of them joyously stood up. The excellent king adored him by means of *Saḍarghya Pūjā* (worship in which the Arghya is offered six times) too.

45. Those Devas who were having human forms, bowed down. Indradyumna told him about the articles necessary for the rite of installation:

46. "O excellent sage, I do not know what specific things should be collected together, as I have been abandoned by my priest for a long time. Hence, O Brāhmaṇa, command whatever is to be done and the sequence thereof."

CHAPTER TWENTYFIVE

The Construction and Installation of the Chariot of the Lord

Jaimini said:

1-7. On this being said, Nārada thought over everything in the light of the injunctions of the scriptures. He wrote everything in the proper order on a leaf and informed the king.

After hearing the contents of the leaf and pondering over it again and again, the king handed it over to Padmanidhi saying: "O Padmanidhi, whatever is written here, you collect together. Make the hall full of gold; embellish it with gold. Let there be the following abodes: the divine abode of Brahmā, the abode of Brahminical sages free from impurities, and abodes for the residence of Indra and other Suras, of Siddhas, of the residents of the mortal world, of the prominent sages, of the kings, of the residents of the nether worlds, of the serpent kings, O Padmanidhi, of the residents of the three worlds. Every house should be furnished with suitable seating arrangement.

O Padmanidhi, carry it out with great promptness. Till the time of

gathering the materials together Viśvakarman also will assist you."

As Indradyumna was ordering thus, the sage said to him; "This must be done apart from the collection of the requisites with spaces apart (in different places).

8. Three excellent chariots[1], perfectly fitted with gold and adorned with silken cloths, jewel-studded necklaces etc. of great value, should be made. They must be big and strong.

9. The chariot of Śrī Vāsudeva should be marked with Garuḍa emblem. Let a lotus-emblem be placed on the top of the chariot of Subhadrā.

10. The chariot of Viṣṇu should be carefully fitted with sixteen wheels, that of Bala with fourteen, and that of Subhadrā with twelve.

11. The width of the chariot of the Discus-bearing Lord shall be sixteen Hastas (i.e. 16 x 45=720Cms); that of Bala fourteen and that of Subhadrā twelve.

12. (*Defective text*) He is the place of rest of all the worlds. His idol is made in a sitting posture. If he were to move, the worlds will perish. Hence there is no movement (? vehicle).

13. Let him see the universe consisting of the mobile and immobile beings in the mirror of knowledge. Hence there is a clean mirror always in his hand which is free from impurities.

14-15. The Palm-tree is called *Tāla* because it is stationed in *Tala* (surface of the earth). The Lord is always marked with it. Hence that alone should be made the emblem devoid of impurities, of the incarnation of Śeṣa as Balabhadra. So he is known as *Tāladhvaja* (having palm tree as the emblem). Or the plough alone shall be made the excellent emblem of the Lord with one in his hand.

16. O king, the Lord should not be made to stay in an uninstalled chariot, Mansion, pavilion or city. That shall be fruitless.

17. Hence at the outset, the installation of the chariot of Hari should be made. Let the requisites thereof be collected together. It should be carried out by me.

18. This is the command of my father. I have come here immediately after receiving this command".

On hearing these words of his, three chariots were made.

19-22. The three chariots were made by Viśvakarmā in a single day through the money and articles acquired by Padmanidhi.

1. VV 8-18 and up to 22 describe the chariots meant for Vāsudeva, Balabhadra and Subhadrā.

The axles, wheels, pillars, flagstaffs, emblems etc. were very splendid. The chariots were spacious and fitted with ornamental festoons.

They were beautiful with different kinds of wonderful features. There were carvings of couples in wonderful combinations and there were small images placed in different parts.

Half of them was completed with gold coverings. They were comparable to the chariot of the Sun-god himself. They had a loud rumbling sound like that of clouds. They had the qualities of attracting the eyes. They were yoked with hundreds of white horses having the speed of wind.

They were installed by Nārada in accordance with the injunctions of scriptures in an auspicious Lagna (Sun's entrance into a Zodiacal sign), in a *Muhūrta* (good time of the day) on a good Tithi (Lunar day) as instructed by Astrologers.

The sages said:

23-24. O holy lord Jaimini, speak out. You are omniscient. You are honoured by us. What is the procedure whereby the chariot of Hari should be installed? Tell us as it should be, so that we may know the details of the procedure.

Jaimini said:

25. I shall tell you the procedure whereby it was installed by the noble-souled Nārada and which was once by me formerly.

26-29. A splendid hall shall be made to the north-east of the chariot. A pavilion shall be made in its middle. A square altar shall be made there, O Brāhmaṇas. It shall be free from impurities. The sides shall measure four *Hastas* (4 x 45=180 Cms.) and the height shall be one *Hasta*. On the night previous to the installation, in an auspicious hour, the auspicious rite of *Svastivācana* shall be performed after which the sprouts shall be fixed (the rite of *Aṅkurārpaṇa*) after offering oblations to the thirty-two Devas in accordance with the injunctions.

In the morning, a holy mystic picture of circle, lotus or Svastika should be made on the Altar. A water-pot shall be placed thereon.

30-36. A decoction of five trees (i.e. exudation from the barks) shall be poured into it. The intelligent devotee shall pour into it the holy waters of Gaṅgā etc. along with clay and tender shoots, all types of scents, five precious stones, all medicinal herbs. After filling it thus in accordance with the injunctions the preceptor shall sit facing the

East. He should be pure (in mind and body). Remembering Viṣṇu he should thereafter fill it with *Pañcagavya*.[1] The pot shall be covered with a silk cloth. There shall be splendid and sweet-smelling garlands round its neck. Fruits and tender leaves must be placed upon it. The auspicious thread must be tied. There the idol of Narasiṁha, free from ailments, the Lord of Devas, should be put. The devotee shall then recite the Mantrarāja (Oṁ etc.) and pray duly with offerings etc. for the sake of favour after invoking Hari therein. Then, O Brāhmaṇas, he should worship duly with external offerings of various kinds. To the north-west of that water-pot one thousand and eight Homas shall be performed by the preceptor by means of sacrificial twigs, ghee and *Carus*. The residue of the offerings shall be put in the middle of the pot at the end.

37. The chariot should be decorated beautifully by means of banners, garlands of sweet-smelling flowers etc. All the parts of the chariot should be sprinkled with water mixed with sandal paste and sweet scents.

38-39. Black aloewood should be fumigated. Conch-shells and Kāhāla trumpets should be sounded. Samīraṇa (Wind-god) shall be installed in the flag of Nṛsiṁha. Then after duly worshipping with red garlands having sweet-smelling flowers the following Mantra should be recited and Suparṇa (Garuda) be prayed to:

40. "I salute Suparṇa, the golden-coloured lord of birds, who is the cause of the life of the universe, who is a body of Viṣṇu, who is the vehicle as well as the emblem of Viṣṇu, on thinking about whom the foetuses in the wombs of the multitudes of Serpent females are aborted immediately, whose face is marked with the red dirt and the fat of serpents severed by means of his fierce, moving beak, who is of the nature of the Vedas and who is free from impurities."

41. Reciting the Vedic Mantras in chorus, blowing conch-shells and playing on various musical instruments and uttering the excellent Sūkta (along with others), the priest should place Suparṇa on the top of the chariot.

42. Then a water-pot should be waved about it and on all the sides of the chariot. Accompanied by a Brāhmaṇa, the Mantrarāja should be recited three times and the chariot should be sprinkled with water.

1. *Pañcagavya*: A collection of five products of cow, viz. milk, curds, ghee, urine and dung.

43. Then the *Pūrṇāhuti* (final oblation into fire) should be offered. Monetary gifts should be given to Brāhmaṇas and the preceptor. Thereby, that preceptor will become pleased.

44-47. At the end, the devotee should feed Brāhmaṇas with milk puddings, honey and ghee.

The installation of the chariot of Balabhadra shall be done while reciting the twelve-syllabled Mantra. The Mantra for the ploughshare emblem shall be the one beginning with "The plough is thunderbolt. It protects" etc. Or the twelve-syllabled Mantra is also glorified.

The chariot of Subhadrā shall be installed with Lakṣmīsūkta . The lotus-emblem shall be raised and unfurled after reciting this Mantra: "O seat of residence of Śrī, You have originated from the whirlpool of the navel of the Enemy of Mura. You have assumed the form of the group of Cosmic Eggs. You are the seat of the Four-faced Lord. Be steady."

48-53a. There is this much of difference. The *Havis* should be offered five times for each of the three separately. Everything connected with one should be completely performed separately. After installing the chariots the devotee should offer as gifts gold, cows, clothes, grains and money with great devotion to the Lord.

The Lord should be placed in the installed and well-decorated chariot in accordance with the injunctions along with the singing of Vedic Mantras.

There should be auspicious utterance of "Be victorious" to the accompaniment of various musical instruments. Chowries should be waved. Incenses should be burnt. Flowers should be showered.

The deity should be taken towards the chariot by Brāhmaṇas, Kṣatriyas or Vaiśyas. The chariot should be carefully drawn by tamed horses of good features, or by bullocks or by men of great devotion to Viṣṇu.

53b-60a. All the people should be fed to their heart's content, pleased with different kinds of food, unguents etc. Offerings should be made above the chariot to the Devas, O Brāhmaṇas, while reciting *Balimantras*:

"May you all accept the offerings, O Devas, Ādityas, Vasus, Maruts, Aśvins, Rudras, Suparṇas, serpents, evil spirits, Planets, Asuras, Yātudhānas, all the deities present in the chaiot, Guardians of Quarters, protectors of the worlds and Vināyakas causing obstacles. May the great divine sages grant welfare to the universe. Let these prevent all obstacles. Let them not be inimical. Let Daityas and groups of goblins be satisfied and gentle."

Thereafter, the Lord is taken along the level ground which reciting

the following Mantras: Gāyatrī pertaining to Viṣṇo,[1] the sacred Sūkta (hymo) of Viṣṇa and the Maatras Vāmadevya, holy *Mānastokya* (RV 1.114.8) etc. and *Rathantaras*.

Then there shall be the loud utterance of *Puṇyāhavācana* along with the soaad of masical instruments.

The chariot of the Discus-bearing Lord should be taken very slowly aad affectioastely.

60b-65. O excellent Brāhmaṇas, I shall now describe the evil porteots in regard to the chariot:

If the shaft breaks there is danger to Brāhmaṇas; if the axle is brokea there is destruction of Kṣatriyas; if the beam of the balsace breaks there is destruction of Vaiśyas; if the pio of yoke breaks there is danger to Śūdras. If the axle pia breaks there shall be drought; if the pedestal bresks there is dsager to the sabjects. If the wheel of the chariot breaks it forewarns that the army of enemies shall iavsde. If the flagstaff falls, O Brāhmaṇas, another persoo shsll certaialy become tha kiag. If the idol breaks one can predict that the kiag will die. If the chsriot is shattered there shall be destruction ia tha whole of the realm.

If these and other ioaospicious portents occar the offering to the deitias shoald be made once again; so also the *Śānti Homa* shoald be performed. The Brāhmaṇas should be fed once sgain or food-grsin shoald be givea to them.

66-69. The sacred fire should be kindled io the aorth-eastern qaarter of the chariot. *Homa* sbould be performed by meaos of sacrificial twigs with ghee, honey, *Ājya* (i.e solid ghee, or say sabstitute such as oil etc.) smeared at the roots and the tips.

The sacrificial twigs should be from Palāśa tree, O excellent Brāhmaṇas. The devotee should be initiated by means of the Mantrarāja. The devotee shoald perform the *Homa* by means of the Maatrs of iaitistioa. There shoald be special result from everythiog. At the end of the *Homa* he should perform *Śāntivācana* rite:

70. "Hail to the Brāhmaṇas; let there be the welfare of the kiug always. Hail to the cows; iet there be welfare unto the subjects. Let there be peace to the whole universe.

71-74. May there be welfare unto the bipeds; let there always be peace anto the quadrupeds. Welfare aato the subjects; so also let there be welfare aoto our soal.

t. Viṣṇu Gāyatrī:
nārāyaṇāya vidmahe/vāsudevāya dhīmahi/ tan no viṣṇuḥ pracodayāt//

Let there be calmness unto the Lord, Bhūḥ, Bhuvaḥ, Svaḥ (oames of the three worlds) and auspiciousness. Let there be peace, let there be auspieiousness; let there be welfare all round ua.

O Lord, you are the creator of the universe, you alone are the nourisher; O Lord of Devas, protect the subjects. O Lord of the universe, create peace."

O king (?), one should perform the rite of *Grahaśānti* (pacifying the Planets) etc. after knowing the evil Planets of the person undertaking the journey.

CHAPTER TWENTYSIX

Indradyumna Worships the Lord: King Gāla Submits to Indradyumna

Jaimini said:

1. The deities were brought near the Mansion without any untoward incident via the level ground in accordance with the proper procedure in an auspicious hour.

2. Then a very great chamber, the biggest among all the chambers, was built with various colours and studded with gems at the behest of Indradyumna by Viśvakarman.

3. In that chamber all the things required for the installation and worship, viz. *Havis*, sacrificial twigs, Darbha grass, different kinds of foodstuffs were acquired and provision for different kinds of music and dances was made.

4. At the time of the installation, O Brāhmaṇas, there was greater prosperity and affluence than what was there before in his empire.

5-9a. At the time there was a king on the earth named Gāla. He had made a stone image called Mādhava and installed it in the Mansion and he had been worshipping it deriving prosperity thereby.

The excelleot king (Indradyumna) got a smaller Mansion built. After removing the stone idol from there with great respect, he got it installed in the smaller palace (shrine).

The king (Gāla) heard about this through messengers (and spies) and became furioua. He came to Nīla mountain along with his army.

On seeing the materials required for the installation gathered together, which could not be obtained by human beings even in dream, King Gāla became wonder-struck in his mind. He remained (thinking thus in his mind):

9b-13a. 'What is this? What is the news? Who is making all these?' He carefully gathered the following information: Indradyumna had divine powers. That king was the original builder of the Mansion of the Lord. He had then come from the world of Brahmā along with the Devas, Padmanidhi and the preceptor Nārada in order to install (the Lord). It was he who had gathered all the requisite materials. Brahmā, the excellent Sura, would be coming (presently) for the purpose of the installation.

After getting all the details and knowing the divine activities, (King Gāla) considered himself blessed and one who had fulfilled the tasks. He knew that it was an extremely wonderful thing in his kingdom.

13b-20a. (He thought thus:) 'A holy rite more conducive to welfare, has never been performed before, nor will it ever be. So I shall stay near him and follow the details or procedure. I shall celebrate festivals every year after knowing the mode of these.

On account of the increase of my ill luck so long I did not know about Janārdana of this wooden body, the form of Brahman itself. So I have not served him (till now): thereby my very birth has become fruitless.

I should bow down to this Indradyumna, the Sire of the universe. He is the most excellent one among the great devotees of the Lord. He has come here from the world of Brahmā.

I should seek refuge in him. By seeing the Lord Nārāyaṇa directly after the installation in the Mansion I should certainly attain salvation. After installing Lord Viṣṇu he will transfer him to me. Why does one who has gone to the world of Brahmā, stay (long) on the earth? He will instruct me about the offerings and services. He will gather together the treasure of the Lord (entrust it to me) and will certainly go to the abode of Brahmā along with him.'

20b-27. Then Gāla, a devotee of Viṣṇu, had deliberation with his ministers. He joyously and humbly went near Indradyumna. Even after seeing him from afar he fell (on the ground) by way of prostration.

With palms joined in reverence King Gāla gazed at the head of Indradyumna with awe and went near him slowly. (Then he said:)

"O lord, you are the king of kings. You are the man who has gone to the world of Brahmā. You are a living-liberated soul (and hence) an

Iśvara (Lord). How can I (adequately) eulogize you? I am only an insect of a king. I did oot know your greatness. I had repeated consultations with my ministers and came to fight with you. O lord, I have now seen your great superhuman manliness and a wonderful poaition (equal to that) of Indra.

After seeing this I have come to the conclusion that a great task like this can be accomplished by only one who has returned from the world of Brahmā and whose behest is carried out by the great treasurer Padmanidhi. O excellent one among Suras, all the Devas staying in the three worlds are under the control of your command, Let your mind be favourably inclined towards me."

Jaimini said:

28-33. As Gāla, the great kiog, pleaded thus (King Indradyumna) said thus smilingly: "O king, why do you expatiate? You too are a devotee of Hari. You are an Emperor. The ownership of the earth is common to all kings living on the earth. Now you are the sole ruler of the earth. All the rites of men and Maruts (i.e. Devas) are subject to the king's approval.

A king is constituted by Brahmā with parts of the eight Guardians of Quarters. A king deficient in merit cannot be eagerly devoted to the protection of the subjects. But you, O tiger among kings, particularly follow the eacellent path and obtain fame and virtue here. You are a (real) Vaiṣṇava. One who installs the idol of Hari in accordance with the injunctions in the Mansioo does not get involved in the bondage of physical bodies. He goes to the great region of Viṣṇu.

34-39. You yourself have installed thia idol of Mādhava made of wood,* O king. It has all splendid features and it is directly the bestower of salvation.

Your holy rite has become accomplished without any obstacle. A Manvantara has passed in my case. I have no doubt in regard to this. The self-willed Four-faced Lord has been requested for the purpose of installation. How can one other than be install it? O excellent king, it is the direct incarnation of the Lord in the wooden form. How can another install it in the Palatial Shrine? If Brahmā blesses me with his presence, I shall install Janārdana in fourfold form and entrust him to you and go. You will serve (and worship) him. Whatever the Lord

* The reading should have been 'made of stone'

himself or Brahmā directs in regard to the daily offerings and services, processions and festivals of the Lord of the universe, the king, the righteous protector of virtue, shall carefully carry it out."

40-42. On hearing what had been earlier thought of by himself, King Gāla obtained great delight to know that it had been ordered by Indradyumna himself.

Like an obedient servant King Gāla stood near him. Whatever Indradyumna ordered, he immediately carried out.

Thus Lord Indradyumna who had gathered together all the requisites, who sat on the throne and was surrounded by Devas, shone like Indra.

43-48. Then various auspicious sounds arising from the divine Dundubhi drums were heard. The sounds of Mṛdaṅga drums, flutes, lutes etc., bell-metal cymbals and trumpets were heard.

There were the trumpeting sounds of Airāvata and other elephants in the sky. All round, the shouts of "Be victorious" were heard mixed with showers of flowers.

Drops of the waters of the celestial Gaṅgā mixed with Mandāra flowers (fell down). The fragrance of divine garlands, unguent and incense spread in every direction. There were the sounds of the clusters of tinkling bells from the aerial chariots of Devas.

Then, O Brāhmaṇas, a mass of refulgence appeared filling the space between heaven and earth. It dazzled the eyes of everyone present on the earth.

It was seen in front by the subjects with rows of eyes lifted up. Then gradually the excellent aerial chariot of Brahmā came into view.

It was carried on the shoulders by hundreds of golden swans. It was attended upon in front by the Guardians of Quarters with their hands busily engaged in waving chowries.

49-51. The rivers Jāhnavī and Yamunā held the fly-flaps which they waved all round with their hands. The umbrella was held by the Moon and the Sun standing on either side.

Thanks to the slow movement of the wind, the garment was moving slightly. In the midst there was the Lord of the Subjects (Brahmā) who was eulogized by Gautama and other Brahminical sages who knew the esoteric things.

He was seen being eulogized by Indradyumna and others. He was eulogized by multitudes of Devas with shouts of "Be victorious".

52-56. Rambhā and other heavenly courtesans danced with great awe. The soogsters Hāhā and Hūhū and others continued to sing.

Groups of Siddhas and Vidyādharas sang the songs of his praise respectfully on their lutes. He was attended upon by ascetics who stood a little away with palms joined in reverence.

By their wonderfully variegated talks Sāvitrī and Śāradā delighted him very much. Who else is competent to delight him?

The waters of Jāhnavī and Yamunā were sprinkled on his body.

Gandharvas, Siddhaa and others, the chief of whom was Nārada, O Brāhmaṇas, had a staff in their hands. They were seen standing humbly in the flight of stairs in the divine chariot. There was a great rush of Devas moving about in the sky.

57. Nobody cared which Deva went where and by which path. The Heaven-dwellers vied with one another in going about here and there.

58-62. Due to their great rush many fell down from their vehiclea. The creator, protector and annihilator of all the worlds, the Lord himself who was identical with the universe, proceeded ahead Who cared for the greatnesa of these Suras therein?

On seeing him, the king stood humbly with devotion and awe. He had his palma joined in reverence. Along with those Devas, King Gāla and others, the chief of whom was Nārada, he fell on the ground in proatration with the eight limbs touching the ground

Then he stood up with great devotion and delighted mind. Owing to thrill (of joy of devotion) his hair stood on end all over the body. He considered himself one whose task was accomplished.

Gazing at Brahmā, the pure Lord, the king stood in front of the Lord of the universe with palma joined in reverence. He was immersed in the ocean of bliss.

CHAPTER TWENTYSEVEN

Installation of the Four Deities

Jaimini said:

1-8a. A ladder made of gold and set with gems was suspended from the aky. The top of it was fixed to the footrest of the Lotus-born Lord in the aerial chariot.

The bottom of it touched the earth for facilitating the descent of Brahmā. Each one of the rungs was four *Vyāmas* (the distance between the tips of the middle fingers when both the arms are extended on

either side) long and thick.

The Lord appeared at once between the aerial chariot and the Mansion like a rainbow giving out rays (of light) (and was) looked at with wonder by the people.

With gem-set staffs in their hands the kings of Gandharvas ceremonially pointed out the path to him saying, "This is the path, O Lord, come."

The Lord extended his hands to those of Durvāsas and Nārada (on either side) and descended down the steps sanctifying the universe with his eyes.

He smilingly looked at the chariots and well-adorned Mansion and the sacrificial chamber that extended from horizon to horizon, was rendered splendid by gem-set pillars, caused wonder even to Śakra and that was filled with all the requisites gathered together. He got down from the aerial chariot, being eulogized all round by Devas, kings and Brahminical sages with their palms joined together and kept over their crowns.

8b-11. The quarter blessed by the benign side-glance of the Lord was filled with crores of *Añjalis* (palms joined together in reverence) held over the heads. On seeing Indradyumna bowing down at his lotus-like feet, Brahmā said in courteous words, a gentle smile slightly separating his lips, pointing with his finger to the Devas, Pitṛs, ascetics, Brahminical sages, Siddhas, Vidyādharas, Yakṣas, Gandharvas and celestial damsels who had all gathered together in one place and were simultaneously filled with joy.

12-14. "See how your good luck, O Indradyumna, has captivated all the worlds! For your sake all of them have joined once together keeping me at the head."

After saying this he hastened to the chariot of Nārāyaṇa. Bowing down to the Lord of the worlds and circumambulating three times, Brahmā sank into the ocean of bliss with hair standing on end all over his body. With faltering notes he eulogized his own perceptible soul himself.

Brahmā said:

15-17. Obeisance to you. Obeisance to me.[1] Repeated obeisance to you and to me. I am you. You are me. You are this entire universe

1. The prayer shows identity or oneness between the devotee and the god, here Brahmā and Viṣṇu.

consisting of mobile and immobile beings.

The entire universe beginning with *Mahat* (the 'Great Principle') is the sport of your Māyā. It is superimposed on you, O Soul of the universe.[1] It has been transformed by you alone.

All this apparent world originated because of the absence of your knowledge. When you are realized everything will perish as in the case of the illusion of serpent in a piece of rope.

18. This (viable) world cannot be described in terms of the distinct categories of *Sattva* and *Asattva* (existent and non-existent). O Lord without a second, O self-luminous one appearing as the universe, obeisance to you.

19. The entire joy (derived) from objects of pleasure is just a part of yours who are the embodiment of natural (genuine) delight. All beings sustain their lives on a part (of that delight of yours).

20. O Lord devoid of the extensive manifestation of the worlds, O Lord without form or shape, O Lord without aberrations, O Lord without another support, O Lord who are gross and subtle, huge and minute, O Lord devoid of grossness and subtlety!

21. O Lord transcendental to the Guṇas (yet) the support of the Guṇas, O Lord the soul (the source) of the three Guṇas, obeisance to you.

22. I am deluded by your Māyā. I am devotedly engaged in creation only. Even today I do not get perpetual bliss. Obeisance to you, O immanent Soul.

23. I am born of the lotus in your navel. I remain there itself permanently eulogizing (you). I am incompetent to transgress your Māyā; who else can be (so) competent?

24-25. Just as in the middle of this Cosmic Egg I have been created (and engaged) in the activity of creation, so also there are crores of Cosmic Eggs and Crores of Brahmās created in succession. Not a single Brahmā among these numbering three and a half crores knows you in reality just as I standing in front of you.

26. Obeisance to you whose greatness is beyond contemplation, Obeisance, obeisance to you in the form of *Cit* (Knowledge, Consciousness); obeisance to the overlord of Devas. Obeisance to you, the Lord of Devas.

27. Obeisance to you with divine and non-divine forms; obeisance

1. The influence of Śaṅkara's Advaitism—his Māyāvāda, the theory of *adhyāsa* (superimposition) etc is found not only in the prayer but elsewhere also in this Purāṇa.

to you with divine form; obeisance to you devoid of old age and death; obeisance to you, the embodiment of (god of) Death.

28. Obeisance to you of the form of blazing fire; to the Death unto the (god of) Death; to the lord who destroy the death of those who resort to you; to the lord of the form of innate bliss; to the lord fond of devotion; repeated bows to the mother, to the father, of all the worlds.

29. Obeisance to the lord dispelling the agony of those who bow down (to you); obeisance to the lord, perpetually endeavouring (for the same). Obeisance, obeisance to you the ocean of natural sympathy in regard to the poor and the wretched.

30. Obeisance to you the transcendental one; to the lord in the form of the greatest; obeisance to you who are the shore beyond; obeisance to the shorelesa one (taking the others) to the other shore; obeisance to you in the form of Brahman.

31. Obeisance to you of the truthful form; to the greateat cause. Obeisance to you devoted to the greatest reality pervaded by an uninterrupted series.

32-33. Obeisance to the annihilator of the distress of those who bow down; to the only Sun of your own Soul. O Lord, O Lord of the worlds, do that for which you had been prayed to formerly at the time of your acceptance of the responsibility of creation (?), O embodiment of innate bliss. What is inaccessible to me, if you are pleased, O Lord?

34-35. I have been rendered different from you in a sportive way, O ocean of mercy.

One who wanders within the prison of the universe enveloped by the darkness of ignorance, does not find any way out for the sake of liberation other than you.

36. Obeisance, obeisance to you, the only one worthy of being saluted in the world, O Lord whose lotus-like feet are worshipped by Suras and Asuras; obeisance, obeisance, O Lord, the only moon dispelling distress. Obeisance, obeisance, O Lord with abundance of welfare and excellent knowledge.

37. Obeisance, obeisance, O Lord transcending speculation, O Kalpa Tree bestowing even the unattainable desires; O Lord who are always ready to remove the mass of misery of the distressed and helpless ones who bow down.

38. Be pleased, O lord of worlds, to those immersed in the ocean of misery. O merciful one, save (us) by means of the graceful charm of your benign side-glance.

39. After eulogizing the glorious Lord of the worlds thus by means of words full of the meanings of Vedic passages, Brahmā went to see the Plough-wielding Lord, who held up the earth and had incarnated (as Balabhadra).

40-41. After bowing down with great devotion he eulogized Balarāma joyously:

"O Lord of Devas, the sky is your head; O Lord, water is your phyaical body, the earth conatitutes your feet, fire is your mouth and wind is your breath, the lord of herbs (i.e. Moon) is your mind, the Sun is your eye.

42. O Lord, tha quarters are your arms. Obeisance to you, the mirror of knowledge. Obeisance to the plough-wielding lord, the original pillar of all the fourteen worlda.

43. Obeisance to the dispeller of the masa of sins of those who aeek refuge in your lotus-like feet. Obeisance to the lord with innumerable facea (moutha), eyes, ears, feet (?), eyes and arms.

44-45. Obeisance to the Sun for the mass of darkness that is firmly rooted and that has no beginning, O lord identical with the three Vedas; obeiaance to the destroyer of the threefold defect; to the lord with three incarnationa; to tha lord holding up the aphere of the aarth which ia like a cluster of gems in the hoods; obeisance to the lord in the form of Kāla, fire and Rudra; obeisance to you, the grest Rudra.

46a. Obeisance to you, asleep in the middle of the umbrella of the hoods with tha body as the bed (?)

46b-47. When the water of the great ocean gets increased (during Pralaya), when the three worlds become one, you alone lie there as Śeṣa, O lord, adorned with a thousand hoods. Under the pretext of having clusters of gems on the hoods, you have gathered together all the living beinga.

48. You alone are the lord of everything; you are the creator, protector, devourer and supporter of everything alwaya. Myself and others are only a meana unto you.

49. It is spoken in the Vedāntas that Lord Nārāyana is not different from yon, O lord. You resort to difference for some reason.

50. You are the bed; he ia the person lying on; you are the person covering and he ia the person covered. He who is Viṣṇu ia Rāma and he who ia Rāma is Kṛṣṇa alone.

51. There ia no difference between you two; be pleased. You are identical with the worlds."

At the end of thia prayer he bowed down to the great Lord Balarāma.

52a. Then he went over to the chariot of Subhadrā in order to see the goddess of the worlds. (He prayed:)[1]

52b-57. "Be victorious, O mother of the universe, be pleased, O great goddess.

You are the maker of the effect and the cause; obeisance to you, the omnipotent one.

O goddess, yon have entered the hearts of all who are of the natnre of knowledge and delnsion!

O Bhadrā, yon are always the bestower of the *Kaivalya* type of liberation. I bow down to you, the source of origin of Suras. O goddess, yon are the Māyā of Viṣṇn enchanting the mobile and immobile beings.

Yon are seated in the lotus of the heart. You follow the feelings and inclination of Viṣṇn. You alone are Lakṣmī, Gaurī, Śacī and Kātyāyanī.

O goddess identical with everything, whatever object there is at any place whatsoever, whether it is real or nnreal, yon are the Śakti thereof. Who is competent to eulogize you?

Be victorions, O Snbhadrā, O gentle lady, you are the bestower of welfare on all. Yon are Bhadrakālī of anspicions and inanspicions forms. Obelsance to yon.

58-62. O goddess, you are the mother of all the worlds. Indeed Nārāyaṇa is the father. Yon are everything (in the universe) in the female form. Lord of the universe is everything in the male form. There is no difference between yon two. There is nothing greater. We have been engaged by you, the Māyā of Viṣṇn. We always wander abont, O goddess, carrying ont your behest. You are the profession, the predilection and the great hnnger. Yon alone are the sleep.

You are the hope. You fill in all quarters. You are the fulfiller of the hopes and ambitions of everyone, O goddess, you alone are the cause of bondage and of salvation.

O goddess bestowing every knowledge, O eternal one, you are the wish-yielding Kalpa-creeper to all devotees. Save me by means of the benign glances of the corner of your eyes. I bow down to your lotus-like feet."

63-67. After enlogizing that deity in the form of Bhadrā he went over to the discus of Viṣṇu, Sudarśana, stationed in the chariot nearby.

1. In vv 52-62 Subhadrā is regarded as Viṣṇu's Śakti or Māyā and hence her identification with different goddesses like Lakṣmī, Gaurī etc. and her oneness with Viṣṇu in this prayer.

He bowed down to the discus that is (i.e. assumed) the fourth form of Viṣṇu.

After bowing down with great devotion, he recited the following prayer:

"O Sudarśaaa of great flames, (O lord) haviag the lustre equal to that of a crore of Suns, (O lord) pointing out the path to Vaikuṇṭha to those who are blind due to the darkness of ignorance, obeisance to you. O eternally eharmiag one, O abode of the wealth of Vaiṣnavas, I bow down to that form of Viṣau, the vigour of whicb cannot be checked or restrained."

After bowing down and eulogizing the deities (thus) the Lord turned away from the cbariots.

By the way poiated out by Indradyumna and Nārada he climbed Nīla mouataia because he was desirous of seeing the Mansion.

68. He went near the Mansion along with the Devas, O Brāhmaṇas. Ha saw the beautiful hall mentslly approved by him.

69. Ia its middle he seated the Devas, serpents, kings, Brahminical sages, Yogias, Brāhmaṇas, Vaiṣṇavas aad ascetics.

70. The Lord himself sat on an excellent diviae throae haviag a footstool offered by the kiag.

71. At the bidding of Brahmā, the kiag cbose Bhāradvāja (?), the great sage, in order to perform the prosperity-yielding holy rites: *Śāntika* (peace-giving) and *Pauṣṭika* (nourishiag).

72-73. Those Devas who were required to be preseat at the time of the installation, in the holy rites of offering oblations and worship, in the Homas and those who were to be meditated upon occupied tbe four quarters at the bidding of the Lotus-born Lord. They were excellently adored with aweet sceats, flower garlands, embellishments and ornaments.

74. Then the holy rite was begun by the iatelligent Bhāradvāja(?) in the presence of the Lord of Devas and all the heaven-dwellers.

75. After worshipping the creator of the worlds at the very outset aloag with all ancillary and snbsidiary rites, the kiag joyously performed the worship of all the residents of the three worlds.

76-77. Thereupon all the residents of the three worlds who were worshipped by him looked at the immntable Brahmā himself seated in the middle and also the Lord of the worlds visible ia the form of Brahman. By the favour of Indradyumna they attaiaed the state of living-liberated souls.

78-83. After performing the inauguratioa of the Mansioa which

was very fascinating, wherein a great flag was unfurled on a lofty flagstaff and which was (as though) the body of the Lord, Bharadvāja requested Brahmā to infuse life (into it). Then Brahmā stood up. He performed the holy rite of *Svastyayana* himself accompanied by Nārada and other sages, learned Brāhmaṇas, kings, Kṣatriyas, Nāgas (serpents) and great ascetics.

Divine songs were sung in sweet voice by Gandharvas in tunes befitting the auspicious occasion. Celestial damsels began to dance. The hymns of good omen[1] *(Śākunas)* were recited by the Brāhmaṇas. The sound prevailed everywhere when conch-shells were blown, Kāhāla trumpets, Muraja and Bherī drums and various other musical instruments were played. Then all of them went into the chariot and lowered (the idols) from the chariot down the flight of stairs.

84-85. They lowered (the idol of) Nārāyaṇa, free from ailments, very slowly and gracefully. They were very alert and attentive. They had good concentration. They had perfect self-control along with great devotion. They held (the idol) placing their hands (gently) at the sides, arms, head and feet. They placed it on cotton-beds and took it near the Mansion.

86-89. From above the flowers of the divine Santāna tree were showered. The following prayer was sung:

"Be victorious, O Kṛṣṇa, O Lord of the universe. Be victorious, O destroyer of all sins. Be victorious, O Lord who adopted the wooden body sportively. Be victorious, O bestower of the desired benefit. Be victorious, O Lord, the graceful uplifter of those who sink in the ocean of worldly existence; Be victorious, O immutable one.

Be victorious, O ocean of mercy. Be victorious, O Lord, the ultimate resort of the distressed ones.

Be victorious, O Acyuta; be victorious, O Ananta; be victorious, O Īśāna; obeisance to you."

The Lord was eulogized with these prayers by the Self-born Lord Brahmā. Nārada too eulogized, playing on his lute.

90-92. Two gem-set umbrellas were held (one) above the head (and the other) behind the back by the Moon and by the Sun with great devotion. Divine incense was burnt. (Celestial damsels) embellished

1. This is a *Khila* (supplementary) Sūkta after RV II.42. It begins with: *kanikradaj januṣam prabruvāṇa* etc. RV II.43. is also recited to remove the evil due to the cries of certain birds.

by their youthful charms stood on either side in rows with chowries (in their hands). They were eager to wave them gracefully. All of them joined together with great enthusiasm and took (the idols of) Sudarśana, Subhadrā and Balabhadra.

93-94. A pavilion had been constructed with gem-set pillars at the entrance to the Mansion. The idols were placed there with a circular mirror in front for ablution. Gem-embellished water-pots were filled with holy waters from the Tīrthas scented with perfumes.

Reciting *Śrī Sūkta*[1] and *Puruṣa Sūkta*, (RV.X.90), O excellent Brāhmanas, Lord Brahmā performed the rite of ablution of the idols for the benefit of all the worlds.

95. Then the deities were adorned and rendered splendid with sweet scents and garlands. The creator of the world himself performed the rite of Nīrājana (waving of the lights). Then the Lord repeated the Mantras and placed them on a gem-set throne.

Brahmā said:

96. O Lord, the support of the entire universe, established in all the worlds. O Lord with good reputation, O omnipresent one, be settled in the Mansion.

97-102. When you are installed, O Lord, all of us are also stabilized. Let this installation rite be fulfilled at your bidding and thanks to your grace.

After installing the Lord of the worlds, and touching his lotus-like heart, he repeated the *Mantrarāja* (Leading Mantra) in the Anuṣtup metre a thousand times.

O Brāhmaṇas, the rite of installation was performed on the eighth day in the bright half of the month of Vaiśākha on a splendid Thursday in conjunction with the Puṣya Star.

That day is very auspicious. It is destructive of all sins. The holy bath, charitable gifts, penance and Homa—all these yield everlasting benefit.

Those who see Kṛṣṇa, Rāma and Subhadrā on that day, sanctified by devotional feelings, will certainly become liberated.

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1. It is a very popular *Khila* Sūkta after RV V. 87 but it is separately recited as an independent Sūkta.

When the eighth day in the bright half of the month of Vaiśākha is in conjunction with Thursday and Puṣya constellation, Viṣṇu should be worshipped. This worship is conducive to the destruction of the sins of a crore of births.

CHAPTER TWENTYEIGHT

The Lord Adopts the Form of Nṛsiṁha: Dialogue between Brahmā and Indradyumna

Jaimini said:

1-8. By the power of the Mantra Indradyumna and others saw Lord Narasiṁha as having a mysteriously wonderful appearance.

He appeared to lick up the entire universe all round by means of his blaziog tongue. He was like Kāla (god of death), fire and Rudra[1] rising up as if to swallow everything.

He pervaded the entire space between heaven and earth with his intensely blazing refolgence. The Lord had innumerable eyes, mouths, necks, hands, feet and ears.

Everythiog is mysterious and wonderful with the Lord. He was the only storehouse of splendour. They were frightened and excessively bewildered. They could not even eulogize the Lord.

On seeing him (the Lord) like this, then, Nārada asked his father:

Nārada said:

O holy Lord, how does this (Lord) shine like this? It was for blessing (the world) that he took the incarnation. But on the contrary, he has become terrifying. All have become inert due to fear. They are apprehendiog uoiversal annihilation now.

O Lord of the worlds, you alone know the graceful sports of the Lord.

Oo hearing those words of Nārada, the Lotus-born Lord's face

1. Or like fire at the destruction of the universe (Kālāgni) and Rudra.

beamed with smiles. He spoke these interesting words rendering comfort unto all:

Brahmā said:

9-13. Foolish persons who do not know the reality are likely to disregard or to be indifferent to the Lord after seeing the Lord incarnated with wooden body, though he is directly Brahman itself. Hence, the Lord was consecrated with the Mantrarāja (king of Msntras) by Brahmā (Parameṣṭhin) so that they too may understand. This Mantra was the same as was formerly used by Parameṣṭhin so that the Lord could tear the demon (i.e. Hiraṇyakaśipu).

(Therefore) this idol attains such a form as is very difficult to view and terrifies. This idol is the highest point of perfection of Viṣṇu of unmeasured splendour.

By worshipping this idol people will attain the goal from which a return is impossible.

Facing Nṛsiṁha, he joyously recited this prayer:

14. "Obeisance to you, O sole Lion-God, O eacellent one among Devas. Obeisance to you, O Lord, the sole lion for the elephants of the mass of sins. Obeisance to you, O Lord, the Lion that takes (the devotees) across the ocean of misery. Obeisance to you, O highly refulgent Lord, O divine Lion!

15. Salute to you, O wonderful Lion, of all forms. Obeisance to you, O Lion (capable of) liberating from pain. Obeisance to you, O Nṛsiṁha, of divine form and body. Hail to you, O most excellent one among heroes, O nnique Lion!

16. Obeisance to you, O Lion capable of tearing the Daitya; obeisance to you, O Lion, the overlord of all the Devas, obeisance to you, O Sole Lion in the forest of the Vedāntas. Obeisance to you, the Sole Lion in the cave (heart) of Yogins.

17. Obeisance to you, O Lion, O sole Lion of piety and virtue, Obeisance to you, the Lion on the summit of Nīla mountain."

Jaimini said:

18-21. (*Partially defective Text*) After eulogizing the Divine Lion thus Brahmā began to initiate Indradyumna in the Mantrarāja.[1] He

1. VV 18-26 describe the power of Nṛsiṁha Mantra.

made a Talisman (Amulet) of the Divine Lion and placed it on him (the king). This Mantra has been directly mentioned in the Atharvaṇa (Veda). Those who are devoted to the Vedāntas call this Vaiṣṇava Nirvāṇa (salvation to the followers of Viṣṇa). All the four Vedas are always estsblished in it. It ia by learning this Mahāmantra ('Great Mantra') from this Four-faced Lord himself that Lord Svāyaṁbhuva Manu carried on creatioo formerly. The qualities (super-natural powers like) *Apimā* (Minuteneas) etc. are its secondary benefits.

22. In order to acquire all the four aims of human life this great Mantra alone is enough. What to speak of inaignificant petty desires!

23. Thia great Mantra alone bestows the benefit of all Yajñas; it is the bestower of all the Tīrthas; it is the bestower of the benefits of all charitsble gifts and holy rites.

24. Just as this Lord in the form of the Divine Lion destroys all the groups of sina, as the forest fire burns ap a heap of cotton, so also (does) the great Mantra.

25-26. It is by practising this that ascetics dispel the ailment of worldly exiatence. The moment one receives this and masters this, evil spirits, adverse Planets, epileptic fits, Demons, Ḍākinīs (witches), goblins, vampires, ghosts, serpents etc. flee away. They are not capable of even to look at him.

27-30. Then Indradyumna received the King of Mantras (the most important Mantra) from the Four-faced Lord and viewed the Lord thus: Nṛsiṁha has quiescent body. Lakṣmī has resorted to his chest. He holds the discus and the Pināka bow*(?) The Moon and the Sun constitute his eyes. The pair of lotus-like hands extend up to the knees. The nose is prominent. He is comfortably seated in a thirtytwo-petalled lotus full of Mantra syllables, which shines with OṂ in the middle for its pericarp and which has been placed above the seat of Yogic tsblet (slab). He has a boisterously loud laughter. He is looking towards the lotus-like face of Śrī. His lotus-like face is adorned with manes.

31. Behind the Lord, he saw Balabhadra in the form of an umbrella as he had extended his thousand hoods of shining features with divine gems. He held the plongh and the palm tree.

32. On seeing Puruṣottama of such a form the king was delighted. With his mind struck with wonder, he asked the Lotus-seated Lord:

* *'cakraṁ pināksṁ dadhatam'* may be emended as follows: *'cakraṁ śārṅgaṁ ca dadhatam'*, as *Śārṅga* is the name of Viṣṇu's bow and *Pināka* that of god Śiva.

33. "O holy Lord, wonderful indeed is the act of the Slayer of Madhu. O Creator of the worlds, how is it possible for us to understand him?

34. At the end of the sacrifice he adopted that form made of wood. You alone, O Lord, placed him within the Mansion, the Lord who had been in the chariot.

35-37. Formerly that ethereal voice told me that the Lord would have a fourfold form from the tree of superhuman origin[1] (*apauruṣeya taru*).

Now only one is seen. He has been well-installed. Is this Māyā or reality? O Lord, tell me exactly if you consider me worthy of hearing about it, O Creator of all the worlds."

On hearing this, (Brahmā) replied to the excellent king who was in doubts.

Brahmā said:

38. The first idol of the Lord, O king, was in the form of Narasiṁha. It was proclaimed by Nārāyaṇa to you on account of my blessings.

39. O tiger among kings, do not consider this an ordinary statue, an idol of wood. This is indeed the form of the Supreme Brahman.[2]

40. Since it is naturally capable of dispelling all the miseries and bestowing unending bliss, this idol of wood itself is called Supreme Brahman.

41. Thus as the Lord of wooden body is the creator of all the worlds, he created (revealed) his own self in accordance with the four Vedas.

42. There is no difference between these two, viz. the Brahman of sound (Vedas) and the Supreme Brahman. At the time of universal dissolution this is one. Difference comes at (the time of) creation.

43-45. Indeed, O king, *Śabda* (sound, words) and *Artha* (meaning) are interdependent. If there is no meaning (object), there is no word. If there is no word, nothing is known.

Hence the four Vedas constitute the object. The words and the

1. This is the tree which was seen floating on the sea and it was out of this tree that the idols of Jagannātha etc. were carved.

2. In vv 38-56 god Brahmā emphasizes the greatness of the wooden images of Jagannātha etc. The wooden images are the Supreme Brahman. Brahmā advises Indradyumna to propitiate that Wooden-Brahman (*Dāru-Brahman*).

meanings are like this. The wielder of plough (i.e. Balarāma) is in the form of Ṛgveda. Nṛsiṁha is in the form of Sāma Veda; this Bhadrā is in the form of Yajus and the discus is known as Atharvaṇa. The Vedas are four when different, but constitute one entity when they do not differ.

46. Hence, let there not be any doubt in you. The Lord is one as well as manifold. In the other incarnations too this happens like this. This is the rule.

47. The difference and non-difference of the Lord of the universe have been explained to you, O king. Wherever (i.e. in whatever way) your mind feels contented, follow it up with devotion.

48. This Lord has all the forms. The Lord is identical with all the Mantras. He bestows benefit in accordance with the manner in which he is worshipped.

49-50. Just as a piece of gold can be turned into any (ornament) as one wishes and calling it by a particular name (of the ornament) yields the pleasure and contentment thereof, so also, O king, the Lord has manifested himself here along with his greatness. One attains Siddhi as much as one has faith.

51. Mentally, verbally and physically and with a pure conscience propitiate Govinda here, the Lord assuming the wooden body.

52. For the sake of the acquisition of the benefit in the form of the four aims of life, worship this Lord Viṣṇu as you desire by means of this prominent Mantra.

53-56. There has never been a greater Mantra nor will there ever be one. The Lord is so fond of his devotees that Viṣṇu worshipped by means of this becomes pleased instantaneously and gives even his own city. Of what avail are Yajñas, Tīrthas, holy rites, charitable gifts and penances unto him who adores Viṣṇu of wooden body stationed on Nīla mountain?

I shall tell you the truth, O king. Listen to this attentively. By seeing the immortal Brahman stationed on Nīla mountain in the guise of a wooden statue, at the root of the banyan tree, on the shore of the sea, one shall certainly be liberated.

CHAPTER TWENTYNINE

The Lord Grants Boons to Indradyumna

Jaimini said:

1-4. After saying thia to the tiger among kings, the Lotus-seated Lord took away the lion form of Viṣṇu that had formerly manifested in the form of light and touched the heart for the sake of the welfare of the worlds.

The four idols that were seen before at the time of placing them down from the chariot were seen again seated on thrones. Brahmā then worshipped Balabhadra with the twelve-syllabled Mantra. He worshipped Nārāyaṇa, free from ailments, with the Puruṣa Sūkta, (Subhadrā) with the Devī Sūkta and the discus with the twelve-syllabled Mantra. After worshipping he submitted the request (to the Lord) to bless the king.

Brahmā said:

5-8. O Lord, O Lord of the chiefs of Devas, O bestower of blessings on devotees, Indradyumna has been a devotee of yours in the course of a thousand births. At the end he saw you.

Indeed, O Lord, seeing you is the cause of *Sāyujya* with you, although he wishes to worship you through the yoga of devotion. So command him to meditate on you through the yoga of devotion, through holy rites, different kinds of offerings and services to be performed in different places on different occasions.

Desirous of imbibing the nectarine juice of your command issuing from your lotus-like mouth, O Lord of the universe, the king looks at you without winking.

Jaimini said:

9. On being requested thus directly by the Lotus-born Lord, the Lord, though he had only the wooden body, laughingly said thus in a majestic tone:

The holy idol said:

10. O Indradyumna, I am delighted with your devotion and holy rites performed without selfish motive. So much of wealth has never been spent by any person other than you.

11-12a. I shall grant you this boon, O king, that your devotion to me shall be steady. You have spent crores and crores and built my shrine, O great king. Even if it cracks and crumbles, this spot will not be abandoned by me.

12b-18. Even if any other person later, on another occasion, were to build the Mansion, the credit surely shall go to you only. It is due to my love for you that I will stay there. I affirm repeatedly that it is true. I am speaking the truth to you. Even when the Mansion crumbles, I will never abandon this spot. With this wooden body I shall stay here for the period till the second Parārdhaka (the later half of the life) of Brahmā comes to a close.

In the second set of four Yugas of Svāyaṁbhuva Manu, in the first Jyeṣṭha month of the Kṛta Yuga,[1] I was born in the Jyaiṣṭhī (i.e. on the full-moon day in Jyeṣṭha). That is the auspicious birthday of the incarnation.

On that day the sacred ablution should be performed on my idol in accordance with the injunctions for great ablutions. O great king, it should be done profusely with the waters (of the Tīrthas) scented with perfumes.[2] This holy rite will destroy the sins acquired in the course of a crore of births. The benefit of all the Tīrthas and sacrifices and the benefit of all charitable gifts (shall be acquired).

19-21. Benefit is acquired, O great king, even by those who view this.

There is a well to the north of the Banyan tree.[3] Indeed it is filled with all the Tīrthas. It was originally dug up for the purpose of bathing. It has been covered a little by the (falling) earth. I incarnated afterwards. Clear it and bring it to light. It should be consecrated on the fourteenth lunar day after offering oblation in accordance with the injunctions to the Kṣetrapāla (Protector of the holy spot) who protects it and to the Guardians of the Quarters.

22. Brāhmaṇas should take water therefrom with golden pots to the accompaniment of the sweet sounds of conch-shells, Kāhāla trumpets, Muraja drums etc.

23. On the morning of the full-moon day, in the month of Jyeṣṭha,

1. Two words '*daśeti kratusaṁsthitiḥ*' in the original appear to be irrelevant.

2. *sādhivāsam*:'*adhivāsa*' is also interpreted as 'the necessary arrangement for festive religious duties performed on the previous day'. Then the translation will be . . . "on that day . . . for great ablution along with the *Adhivāsa* ritual".

3. The Kalpa tree which stands in the compound of Jagannātha Temple.

the devotee should perform the ablution of Rāma, Subhadrā and me along with Brahmā. Thereby he will obtain my world.

24. The man who sees me being bathed then, O excellent king, does not become bound with bodies thereafter.

25-29. In the north-eastern corner a sturdy stage [raised platform] be made and placed. It should be well-adorned. A canopy should be put up above it. It should be sprinkled with sandalpaste water. Along with Rāma and Subhadrā I should be bathed and taken there. He who sees me proceeding ahead facing South with great devotion, shall certainly obtain whatever he wishes for.

O king, after placing me (installing me), for fifteen days one should never see ugly or beautiful things (?) By performing this holy ablution of Jyeṣṭha one is liberated from all sins.

30. O lord of the earth, you should celebrate 'the great procession named Guṇḍicā.[1] The very glorification of this liberates a man from sins.

31. The fifth day of the lunar month of Māgha and the eighth day in the bright half of Caitra—these are the best days for the great festival named Guṇḍicā.

32. Particularly the second day in the month of Āṣāḍha in conjunction with Puṣya constellation is conducive to salvation. The festival shall be celebrated on the specified lunar day even if the constellation does not coincide. It is pleasing to me always.

33. On the second day, in the bright half of the lunar month of Āṣāḍha, in conjunction with Puṣya constellation, the devotees should place Rāma and me along with Bhadrā on the chariot.

34. For the performance of the great festival, many Brāhmaṇas should be propitiated. The Guṇḍicā pavilion should be where I was born before.

35. At that time the great Altar of your thousand horse-sacrifices was there. There is no spot here on the earth more meritorious than that.

36. There is no other place on the earth more pleasing to me than that place where you performed *Homas* for five hundred years to propitiate me.

37-38. Just as this Nīla mountain is highly pleasing to me now on

1. Another name for *Ratha-yātrā*.

account of your Mansion (built) at the instance of the Four-faced Lord, so also in the Nṛsiṁhakṣetra the great altar of your sacrifice, the place of my birth, is eternally pleasing to me.

39. I have stayed there for a great deal of time. I have great pleasure therein. This Lotus-born Lord is my Ātman. My Ātman has been installed by him in the Mansion.

40. Due to his request and your devotion I shall stay here permanently. I shall go (there) for nine days. Then I will come here.

41-42a. There, O great king, is your lake consisting of all the Tīrthas. On its shore I shall stay for seven days with a desire to bless (people). Men who see me stationed there go to my abode.

42b-44a. There are three and half crores of Tīrthas in all the three worlds together. Due to my presence near the lake all those Tīrthas flow into that lake. By taking holy bath there and by seeing me duly with devotional feelings they do not undergo any longer the pain in the womb of a mother.

44b-45. When I return on the ninth day facing the South, the devotees shall see me. Those who see me then, shall attain the benefit of a horse-sacrifice for every step. They being on a par with Indra enjoy the pleasures and in the end enter me (i.e. become one with me).

46. My getting op, my going to sleep, turning on the sides, covering of my path and meritorious bath—all these are occasions for great festivals.

47-50. On the full-moon day in the month of Phālguna, O king, the festival of my sport in the swing (dolā) should be celebrated. Those who see me worshipped facing the South and sporting in the swing shall be liberated from Brāhmaṇa's slaughter and other sins. There is no doubt about it. Worshipping me in these two (festivals), seeing me and bowing down to me, the devotee shall obtain the benefit of eight thousand horse-sacrifices for each.

On the thirteenth day in the bright half of Caitra, the festival of *Karmaprapūraṇam* (filling in the Karmaa) shall be celebrated. I shall be worshipped with *Damana* (Artemisia Indica) flowers on the fourteenth day in the bright half of the month of Caitra. All the sins of those people shall be destroyed.

51-52. The third day in the bright half of the month of Vaiśākha is called Akṣayatṛtīyā. On that day I shall be smeared with excessively splendid unguents. It shall please me. Those who celebrate my festivals regularly shall attain all the four aims in life. Each of these is glorified as the bestower of the fourfold aim of life.

Jaimini said:

53. After granting boons to Indradyumna, O Brāhmaṇas, the Lord said to Brahmā with smiles on his lotus-like face:

54. "O Four-faced One, everything has been accomplished for your delight. Your wish is my wish. Certainly there is no difference between us.

55. This incarnation has been taken by me as a result of your former request to me while I was in the form of Mādhava.

56. By seeing me here, by worshipping me and by casting off their life here, all of them are gradually liberated along with you. Again they will attain *Sāyujya*.

57. If a man wishes something and serves me here, he will certainly obtain it.

58. Let the king in (your) company go now to Satyaloka. Let the Devas go to heaven. I stay on here as long as you live."

59. Then those excellent Brahminical Sages and Suras became delighted. After bowing down their heads to the Lord they went to their respective abodes.

60. The Lord, the Lord of the universe having the form of the idol remained silent, delighting all the men.

61. The righteous-souled Indradyumna, the devotee of Viṣnu, steadfast in his holy rites, followed the Lotus-born Lord. At his behest he returned.

(Brahmā said:)

62. Celebrate well all the processions and festivals commanded by the Lord. When this Lord of the universe is pleased, all the mobile and immobile beings are pleased.

63. The lord of the earth received this behest of the Lotus-born Lord with bent head. Accompanied by Nārada and Padmanidhi he celebrated all the festivals beginning with Jyeṣthasnāna (taking the holy bath in the month of Jyeṣṭha) gorgeously.

CHAPTER THIRTY

The Greatness of Pañcatīrtha

The sages enquired:

1. What was the manner in which he (Indradyumna) performed the rite of ablution of the Lord of Śrī on his birthday? O sage, describe all the other festivals too duly.

2-3a. Everything had been spoken to you formerly by Nārada, O excellent sage. Indeed that sage, the son of Brahmā, knows Brahman that is beyond *Tamas* (darkness of ignorance). Restate all those things of Indradyumna accurately, O sage. We are eager.

3b-5. Wonderful indeed is the luck of Indradyumna, the king, O sage. At the end of that much of the holy rite this great miraculous event happened to him.

It has never been seen or heard that a wooden idol could grant boons directly like a human being, as though it had an animate body. The more we remember the story of the Lord, the more it is destructive of sins.

6. Rare indeed among the residents of the mortal world is such a life as that of that king. To us who listen to it, O great sage, there is not satiety at all.

7. Therefore, O holy lord, recount to us in due order the various processions and festivals that are destructive of all sins. It is certain that one will (go to) and stay in Vaikuṇṭha by seeing them.

8. Since the persons who (originally) spoke about the greatness of the processions was the Slayer of Madhu himself, therefore recount it to us, O highly fortunate one, with the desire for the welfare of all the worlds.

Jaimini said:

9-11.1 shall recount the (mode of) the holy bath in the month of Jyeṣṭha, O sages. Listen to it now.

On the tenth day in the bright half of the month of Jyeṣṭha, the devotee should get up early in the morning with perfect control over his speech. He should perform the holy rite of *Saṅkalpa* (i.e. ceremonial pronouncement of the pious resolve of the religious act to be performed) in accordance with the injunctions regarding the

Pañcatīrtha.[1]

With great purity the man should go to Mārkaṇḍeyāvata ('holy Pond of Mārkaṇḍeya') and perform the rite of Ācamana. After bowing down to Śaṅkara he should stand in front of the Lord with palms joined in reverence (and pray:).

12. "O excessively fiery one of a huge body, O Lord comparable to the fire at the close of the Kalpa, it behoves you to grant me permission. Obeisance to you, to Bhairava."

13. He should then enter the holy waters and bathe, O Brāhmaṇas, repeating the five Vedic Mantras pertaining to Varuṇa,[2] or the Aghamarṣaṇa Sūkta[3] three times. After (the preliminary) bath, he should recite the following Mantra at the end and take his bath duly.

14-15. "Obeisance to the quiescent Śiva, the dispeller of all sins. O Lord of Devas, I am taking my bath. Let my sins perish. O Enemy of Tripura, obeisance to you. O Lord, O destroyer of the eyes of Bhaga,[4] save me. I have been swallowed by sins and hence I am insentient. I have sunk in the ocean of worldly existence."

16-18. After taking the bath thus, he should come out and wear washed cloth and apply Puṇḍraka (the parallel marks with sacred ash). He should duly perform the Tarpaṇa rite to Devas, sages and Pitṛs.

He should then enter the temple of Śiva and touch the scrotum of the Bull, O Brāhmaṇas, with the following Mantra. He shall get the benefit of all the sacrifices.

"You are Dharma on its four legs. You are Yajña; your horns are golden. Your body is the set of the three Vedas. O Lord of cows, you are the vehicle of the Trident-bearing Lord. I bow down to you."

19. Thereafter the devotee should worship the Bull-vehicled Lord with Aghora Mantra (Maitrayaṇī Saṃhitā 2.9.10). Then he should touch the excellent Liṅga with the Ṛks called *Pañca Brahman*.

20-23a. He shall touch the Liṅga with the thumb and Śakti with the

1. *Pañcatīrtha*: According to our text the five Tīrthas in Puruṣottama Kṣetra are: (1) Mārkaṇḍa Tank, (2) Mārkaṇḍeśvara, (3) Jagannātha, (4) Indradyumna Tank and (5) the Sea (Bay of Bengal). These are supposed to grant salvation But according to present-day belief, Mārkaṇḍa Tank, Śvetagaṅgā Tank, Manikarṇikā, the Sea and Indradyumna Tank collectively make the Pañcatīrtha.

2. According to Kātyāyana, the Varuṇa Mantras for recitation at the time of bath is "*imaṁ me varuṇa* etc. (Vāj. Saṃhitā 2t.t-4).

3. Aghamarṣaṇa Sūkta is RV X.190.t-3.

4. This refers to the occasion of destruction of Dakṣa's sacrifice. But it was Vīrabhadra and not Śiva who blinded Bhaga (BhP IV.5.20).

fist. By worshipping in accordance with the injunctions and by eulogizing the Lord, the enemy of Tripura, one gets the excellent benefit of ten Aśvamedhas (Horse-sacrifices).

By taking the holy bath in Mārkaṇḍeyāvaṭa and by seeing Lord Śaṅkara one obtains the complete benefits of Rājasūya as well of Horse-sacrifices. After death the man obtains *Sālokya* (i.e. residence in the same world as that of Śiva) with Śiva. Thereafter he acquires knowledge and by the favour of the Lord of the universe he obtains salvation gradually.

23b-28. Then the devotee should silently go towards Nārāyaṇa, the destroyer of pain, as well as to the excellent Nyagrodha tree which is (another) form of Viṣṇu and which is situated to the south (of Nārāyaṇa). It is destructive of the mass of sins of sinners by a mere sight of it.

After seeing it the devotee should bow down meditating on Puruṣottama. Thereafter he should circumambulate it reciting this Mantra:

"O Kalpa (i.e. Banyan tree[1] living till the end of the Kalpa), you are immortal. You are always the great abode of Viṣṇu. Destroy my sins. Obeisance to you. Obeisance to the Kalpa tree of unmanifest form existing even during the great deluge, and the sole support of all the worlds. Obeisance to you."

At its root the devotee should eulogize and repeat the names of Janārdana with great devotion to him. He is liberated from the sins arising from hundreds and crores of births.

29-35. Merely by passing through its shade a man becomes free from sins. Thereafter, the devotee should bow down to Suparṇa in the form of the vehicle of Hari. He should stand in front of Hari, bowing down with devotion to Viṣṇu with great joy and with palms joined together in reverence (and pray):

"O Lord in the form of the vehicle, O embodiment of the Vedas, O abode of the universe, O Lord with a body consisting of three parts, O Lord in the form of Yajña, the pervader of the universe, obeisance to you who are to be pleased."

By eulogizing Garuḍa thus he becomes liberated from the sins incurred in the course of many births.

He should be restrained in mind, words and body and proceed ahead thinking about the Lord. After entering the temple he should circumambulate the Lord three times. He should worship him with Mantra-

1. This banyan tree is in the compound of the great Jagannātha temple.

rāja, Puruṣasūkta or the twelve-syllabled Mantra, whichever he is interested in.

Kṣatriyas and Vaiśyas all are authorized to worship. To the others seeing the Lords with devotion and repeating the names of both of them (? of Rāma and Kṛṣṇa) will suffice.

The devotee should worship the great Lord in the manner laid down in the case of *Pañcopacāras*[1] (five offerings and services). With palms joined in reverence he should recite this prayer:

36-40. "O Lord of Devas, O Lord of the worlds, O Lord taking (the devotees) across the ocean of worldly existence , O Lord blessing the devotees, protect me always, as I bow down at your feet.

Be victorious, O Kṛṣṇa. O Lord of the universe, be victorious. O destroyer of all sins, be victorious, O Lord whose lotus-like feet are worthy of being worshipped by the entire universe. Be victorious, O Lord of crores of Brahmāṇḍas, O Lord whose breath constitute the Vedas, O supporter of the entire universe. O Supreme Soul, obeisance to you. Be victorious, O Lord bowed down to by the multitudes of Devas beginning with Brahmā, Indra and Rudra, O dispeller of agony. Be victorious, O abode of the entire universe. O Immanent Soul, obeisance to you. Be victorious, O ocean of genuine mercy, O lover of the distressed and the poor. O sole refuge of the wretched and the helpless, O witness unto the universe, obeisance to you.

41-43. O Lord of Devas, I am fettered by the Gunas (i.e Sattva etc. as well as ropes) of your Māyā. I am helpless. I have fallen into the waters of the ocean of worldly existence, which cannot be crossed, which has whirlpools of delusion, which cannot be crossed on account of the *Ṣaḍūrmis* or six waves (viz. grief, delusion, death, old age, hunger and thirst), which is terrible with evil actions as crocodiles, in which there is no place of refuge nor any support, which is devoid of intrinsic essence and which has miseries for its foams. Redeem me, O Lord of Devas, with the benign glance of the corners of your eyes. I am sunk therein, O excellent one among Suras, O doer of excellent favour.

1. *Pañcopacāra Pūjā*: The Upacāras (ways of serving the deity) are normally sixteen (Ṣoḍaśopacāra Pūjā). But if one can't afford these, the Pañcopacāras (five Upacāras), viz. *Gandha* (applying sandalpaste), *Puṣpa* (offering flowers), *dhūpa* (incense-burning), *Dīpa* (waving a light before the deity) and *Naivedya* (offering food etc.) are essential.

44-48a. You are the only kinsman, O Lord of the universe, to those who are afraid of the worldly existence. Hunger and thirst are (the tormentors) of Prāṇa (vital airs); grief and delusion (are the tormentors) of the mind and old age and death (those of) the body. Among your creation, there is none who protects the poor people like you. You have incarnated, O Lord, with the intention to blesa the worlds. Since all your desires are fully realized, O Lord, what else can be the reason (for the incarnation) on the earth? After attaining your lotus-like feet, O Lord of the universe, there is no worry at all, since your lotus-like feet are the sole means for the acquisition of the fourfold aim of life. By seeing them all the worlds obtain all they desire."

48b-49. Then the devotee should worship the Plough-emblemed Lord by the Mantra of Śeṣa, twelve-syllabled Mantra, or the name, or the Praṇava etc. He should concentrate his mind, fall down (at his feet) and propitiate him:

50. "Be victorious, O Rāma, delight unto the good, having a body consisting of existence, knowledge and bliss. O Lord devoid of the mud of *Avidyā*, obeisance to you of pure form.

51. Be victorious, O Lord devoid of any strain or weariness through supporting the burden of the entire universe. You hold the plough always for dragging the three types of distress.

52. O Lord with clean lotus-like eyes for the protection of the wretched who seek refuge in you, O Lord, you alone are competent to wash off the entire sins of others.

53. O delighted one, O ocean of mercy, O kinsman of the poor and the downtrodden, obeisance to yon. O Lord by whom the earth consisting of the mobile and immobile beings is held up on the tip of hood.

54. Redeem me from the boundless ocean of worldly exiatence, very difficult to cross. O supreme one among the greatest and the smallest ones, O greatest Lord, obeisance to you."

55. After thua eulogizing Bala, the king of Serpents, holding the threshing rod, the devotee should worsbip the primordial cause of all the worlds (Subhadrā) of splendid eyes.

56. After eulogizing that Jayā (i.e. Subhadrā), O Brāhmaṇas, the devotee should fall at her feet and propitiate her (with the prayer): "Be victorious, O Goddess. O great Goddess, be propitious, be pleased, O Goddess taking (devotees) across the ocean of worldly existence.

57. O source of origin of happiness of those who resort to you, be victorious, O causa of satisfaction. You are the effect of those which are in the form of effects, the cause of all causes.

58. You are the supporter of all who are being supported; I bow down to you, the primordial one, stationed in the region of the chest of Viṣṇu, the sharer of half the body of Śambhu.

59. You are stationed in the lotus-like face of the Lotus-born Lord, I bow down to the favourite one of all the worlds.

You alone are the matchless Śakti of the Supreme Ātman in regard to the activities of creation, sustenance, destruction etc.

60. Without you even he is not competent (to do anything). You are the mother of all the worlds, the Māyā of Viṣṇu, the ascetic lady.

61a. I bow down to that Subhadrā of gentle form, the Goddess who has been the original cause."

61b. Thereafter, the devotee should pray to Puruṣottama for sea-bath:

62. "Obeisance to you, O Lord Viṣṇu who pervade the universe consisting of the mobile and immobile beings. O Lord, let the rite of my taking the holy bath in the sea achieve the result without obstacles.

63. Obeisance to you, the Lord of all the worlds, holding conch, discus and iron club. Grant me, O Lord, the permission to resort to your Tīrtha."

64. Thereafter he should go towards the sea silently thinking about Viṣṇu. With great concentration and mental purity, he should request for and receive the permission of Ugrasena stationed on the path:

65-66. "O Ugrasena of great might, O strong one of fierce exploits, you have resorted to the seashore after receiving the boon from (the Lord) who is extremely delighted. O Lord, the bestower of complete benefit on those who take their holy bath in the Tīrtharāja (i.e. the Sea), I shall take the holy bath in the sea. It behoves you to grant me permission."

67-68. Thereafter, O excellent Brāhmaṇas, he should go to Svargadvāra (Gateway to Heaven)* whereby Devas come into the holy spot Puruṣottama which is heaven on the earth, for the purpose of seeing the Lord of the earth day by day. (The gatekeepers should be prayed to:) "I bow down to you both stationed on the path of descent from heaven.

69. Take me too up above, O witness unto the rites of good people; you two are born of the waters of the ocean. You are the most excellent ones. You are endowed with all good qualities.

70. I shall go between you both. Do open the gate unto heaven."

* A place on the seashore at Jagannātha Puri.

After praying thus the devotee should go to the sea, the Tīrtharāja (King of Tīrthas).

71-74. By seeing the sea even from afar the devotee is certainly liberated from a great sin.

After washing the hands and feet the devotee should perform the rite of *Ācamana* (ceremonial sipping of water). He should sit facing the East on a clean seat and draw the mystic diagram in front of him. It shall be a square with four entrances. There shall be Svastika designs in the four corners. In its middle he should draw the diagram of a splendid eight-petalled lotus. Then the eight-syllabled Mantra should be fitted (i.e. spiritually deposited) in the hands and on the body. The Nyāsa (symbolic assignment of the part of the body to the deity) of six parts of the body with six syllables has been proclaimed by the wise (experts), and the remaining two should be assigned in the belly snd on the back.

75-78a. The thirty-two syllables of the Mantra should be fixed in due order in the pair of feet, pair of calves, pair of thighs, pair of buttocks, pair of sides, navel, back, pair of arms, heart, neck, armpits, lips, ears, eyes, cheeks, nostrils, eyebrows, forehead and head.

After performing the several Nyāsas individually the devotee should with mental concentration and purity perform a *Vyāpaka* (pervasive, collective) Nyāsa with all the syllables.

Reciting the Mūla Mantra he should perform twenty-five Prāṇāyāmas each consisting of the three units (i.e. Pūraka, Kumbhaka and Recaka). Then he should put on the mystical symbols regarded as protective *Kavaca*, the coat of mail (i.e. ceremonial and imagined by means of the Mantras). It is divine and destructive of all sins.

78b-82. "Let Govinda protect me in the East; Vārijākṣa (the Lotus-eyed) in the South; let Pradyumna protect me in the West; Hṛṣīkeśa in the North; Narasiṁha in the South-East; Madhusūdana in the South-West; let Śrīdhara protect in the North-West and Gadādhara in the North-East. Let Trivikrama protect me from above and the Lord having the form of Boar protect me from below. Let the Lord holding conch, discus and iron club protect me in all directions everywhere.

Let Nārāyaṇa protect my mind and Garuḍadhvaja the consciousness. Let Janārdana in the form of the three Guṇas protect my intellect and ego. Let the destroyer of the groups of Daityas always protect the sense-organs."

83-87. After binding the armour thus the man becomes devoid of sins.

With the sixteen types of offerings and services mentally conceived the man should worship Purusottama in accordance with the injunctions, O Brāhmaṇas. The Lord should be invoked in the mystic diagram. The Lord of Devas, remover of suffering, should be worshipped in accordance with the injunctions with the offerings increased in accordance with his capacity.

The devotee should meditate upon the Ātman of the Tīrtharāja and the Lord of Devas. Then with palms joined in reverence, he shall recite this Mantra:

"Obeisance to you, O Sudarśana, having the lustre of a crore of Suns. Point out the path to Viṣṇu, to me who am blind with the darkness of ignorance."

After praying thus, O Brāhmaṇas, the devotee should kneel near the waters of the sea and with great devotional feelings, he should bow down (and pray):

88-93. "O Lord of all Tīrthas, obeisance to you, to Viṣṇu in the form of water, the life of all creatures, the greatest cause of salvation. Agni (fire) is your source of origin as well as Ilā (earth). The navel of the immortal Viṣṇu impregnates your body (?) I approach your form having no other cause, and richly endowed with bliss, after entering the waters."

He should enter the waters reciting this Mantra, O Brāhmaṇas. Meditating on the Lord of the worlds, he should invoke the Tīrtharāja, the Lord of waters standing in front in order to grant the benefit unto those who take the holy bath. He should invoke with the *Aghamarṣaṇa Sūkta* along with that of Nārāyaṇa, repeating them three times or by means of the five *Varuṇa Sūktas*. The invocation etc. is conducted only once. They are the six ancillaries in the rite of ablution.

94-97. The rite of invocation has been mentioned before. Now *Sannidhāna* (bringing near) is being mentioned. The rite of bringing near is for the acquisition of the benefit desired by the bather: For purity within he should perform the rite of *Ācamana* drinking the Mantra-charged (water). For the sake of purity of external limbs he should cleanse by means of Kuśa-water. For purity both within and without he should sprinkle his head thrice with water filled in the cavity of folded palms sanctified by means of water sanctified with Mantras. In the ocean, there is no *Japa* (i.e. repetition of holy names) within the waters.

He should take holy dips three times with the conviction that his sins committed in crores of births have been washed away in that water. He should meditate on the Lord, the destroyer of sins. He should

(then) come up, perform the Ācamana rite and duly request for the destruction of sins reciting this Mantra:

98-102. "You are Agni, O Lord of the worlds. You are the depositor of semen virile. You are the kindler of love. You are the chief one of all elements, the Lord of living beings, O immutable one. You are the source of origin of nectar, O Lord of waters, the source of origin of Devas. Dispel all my sins, O Lord of all Tīrthas. Obeisance to you. Let all the sins formerly committed by me in the course of thousands and crores of births perish. Give me the eternal Brahman."

After taking the holy bath, he should come to the shore, perform the *Ācamana* rite with restraint on speech and wear two white clothes. He should apply brilliant Puṇḍraka marks or the markings of conch, discus, iron club and lotus with devotion.

103. The devotee should propitiate Devas and Pitṛs duly meditating upon them with the belief that they are the Lord himself, O Brāhmaṇas, perfectly without the least excitement in the mind.

104-105. Thereafter the devotee should draw the mystic diagram as before, facing the North. With the *Mūla Mantra* as well as the following Mantra, he should worship devoutly Nārāyaṇa, the Four-armed Lord holding conch, discus and iron club either in the company of Dharā and Ramā or alone, O excellent Brāhmaṇas. After meditating on the Lord contented with the Yāga, within his mind, he should invoke the Lord externally:

106. "O Supreme Bliss! Come. O Lord pervading the aniverse and identical with the universe, be present in the mystic diagram for blessing (us).

107. This universe consisting of the mobile and immobile beings is established here. You alone, O Lord, are stationed within it. I shall conceive it as a seat unto you.

108. Your lotus-like feet were washed by Dharma in the form of Brahmā. Oaṅgā ariṣing therefrom sanctifies the universe. I shall give (that) *Pādya* unto you.

109. With their hands raised np and placed against their crest jewel set with bighly precious stones, Brahmā and others meditate npon your lotus-like feet. To you, the invaluable one, the abode of the universe, I offer this *Arghya*.

110. The Tīrtharāja (Sea) was drunk up (by you) in the form of Agastya. Tn you I give the sweet-scented water as Ācamanīyaka (i.e. water for the rite of *Ācamana).*

111. He who coming in contact with (demon) Madhn dragged him

in order to take out all his sins—to him I offer *Madhuparka*[1] in the form of water.

112. With water I bathe that Lord who assumed the form of Boar and redeemed this Earth that had been submerged in the waters of the great deluge.

113. To cover up everyone I offer two splendid clothes to the Lord who in his cosmic form has crores of Cosmic Eggs as a covering.

114. I allot this sacred thread to that Lord of Yajñas without whom even a Yajña that has been performed is certainly (no better than what is) not performed.

115. I assign ornaments unto that ornament of the universe by coming into contact with whose body the ornaments themselves shine splendidly.

116. Sweet scents and unguents (are offered) to that Lord, by coming into contact with the air from whose body sandal trees become richly endowed with scented juice.

117. I assign the garland of flowers to that Lord, by thinking about whom people get their sins destroyed and acquire fair-mindedness and gentleness.

118. I offer sweet-scented excellent incense to that Lord, by keeping whom steady in the mind one stops getting scorched by the fire of worldly existence.

119. I offer this light unto that Lord who is brilliantly lit and by whose lustre the entire universe is illuminated.

120. I offer this food to that Lord who eats up the entire universe consisting of mobile and immobile beings and who creates it again after being nourished with this.

121. Excellent betel-leaf (is offered) to that Lord, the red lustre of whose mouth that emits natural sweet fragrance, enchants the celestial beauties.

122. I bow down to that Sire of the universe,[2] the ocean of mercy, who destroys the frequent movement in the courtyard of (or arena of) worldly existence, of one who performed circumambulations."

123. All these Mantras with the services and offerings have been

1. It is strange that *Madhuparka* (a respectful offering of a mixture of honey to a respectable guest) is connected with the demon Madhu! Is it the identity of the first word in *Madhu-parka* and of the name of the demon Madhu that led the author to connect them together?

2. VV 122-165 give the complete procedure of Lord's worship with the prescribed *Upacāras*.

stated separately. The devotee should meditate upon the Lord stationed outside oneself after invoking him (duly).

124-127. After offering a gem-set throne, the devotee should meditate on the Lord as seated thereon. The *Pādya* shall be offered at the pair of feet resembling lotuses. By reciting the Mūlamantra the water for *Pādya* should be consecrated with Śyāmāka rice-grains, lotuses, Dūrvā grass and Aparājitā (a plant used as an amulet).

The water for *Arghya* should be taken in a gold, silver or copper vessel or in a conchshell and consecrated duly with water, sandalpaste, flowers, barley grains, Dūrvā and Kuśa, fruits, white mustard and gingelly seeds. The water should be sprinkled on the head of the Lord with the tips of Dūrvā and Kuśa leaves. If there is anything remaining, it should be poured on the ground. (So) the injunction regarding *Arghya* has been recounted.

128. For the sake of *Ācamana*, the devotee should give water consecrated with nutmeg, clovna and Kaṅkolas. Thereafter he should give Madhuparka.

129. The water for bathing should be mixed with honey, ghee and curds of cow's milk. It should be placed in a pure bell-metal vessel. It should be covered with another similar vessel. It should be well consecrated and fruits should be added.

130. The two splendid clothes should be made of machine-made silk or homespun silk or of cotton. They should be given in accordance with one's capacity. There should be no dishonesty or fraud involved in the purchase of the same.

131. He should place according to his capacity such ornaments as necklace, armlets, crown, garlands etc. in the proper places on the body of the Lord.

132. The sacred thread offered to Hari should be of silk or cotton, O Brāhmaṇas, and it should be consecrated with sweet scents and sandalpaste.

133-135. The anointing shall be done with camphor, sandal, musk and saffron.

The garland or wreath of the Lord should be of Tulasī (holy basil) leaves or the flowers of jasmine, lotus, Campaka, Aśoka, Chura, Punnāga, Nāga Kesara, Keśara and other sweet-smelling flowers. Loose flowers not wreathed into a garland should be offered on the head of the Lord.

136. The garland that reaches the forepart of the feet is called *Mālā*. *Mālya* (wreath) extends from the neck to the thighs. *Garbhaka* (nosegay) is placed in between the tresses and the devotee should shower flowers

in handfuls on the head of the Lord.

137. *Dhūpa* (incense) should be sweet-scented containing *Guggulu* (fragrant gum-resin), *Uśīra* (a fragrant grass), ghee, honey and sandal powder. The light offered with ghee from cow's milk is the most splendid one. It should also be offered with a camphor tablet or gingelly oil.

138-140. The *Naivedya* should consist of well-cooked rice. It should be unbroken, swollen and puffed up. It should be made fragrant with ghee. Cow milk and curd should be added. It should be accompanied by ripe plantains and sugar. There should be different kinds of side dishes, pickles and pies. Many varieties of fruit should be used. They should be sweet-smelling, juicy and fresh. The *Naivedya* unto the Lord of Devas should not be less than a *Prastha*. Less than a *Prastha* is not recommended.

141. *Ācamanīyaka* should be offered with *Dhūpa*, light, Naivedya, Snāna (water for bath), Arghya, Madhuparka, clothes, and sacred threads.

142-143. On other occasions only water well-consecrated, should be offered by way of formality. At the end of Naivedya too Ācamanīyaka should be offered. O Brāhmaṇas, the sweet-smelling sandal should be ground with one's own hands. Thereafter betel leaves shall be offered along with camphor, cloves, nutmeg, cardamon and Areca nuts.

144. After repeating the *Mūlamantra* one hundred and eight times with the mind not dwelling elsewhere, the devotee should eulogize, circumambulate and pray to Puruṣottama.

145. "O Lord of Devas, O Lord of the universe, O Lord making all the Tīrthas function, you are identical with all the Tīrthas, O Lord identical with all the Devas.

146. By your grace I have taken the holy dip in the Tīrtharāja. Let that be successful, O Lord, be the bestower of the benefit as mentioned.

147. The Lord of the rivers and you, O Lord, are undoubtedly in the liquid form. Save me. I have sunk in the abode of sins. Obeisance to you."

148. One who worships the Lord of Devas, Nārāyaṇa, remover of all suffering, thus and takes the holy dip in the Tīrtharāja shall obtain the benefit of all the Tīrthas.

149. The benefit that is acquired by gifting away crores of cows, by performing crores of sacrifices, by feeding crores of Brāhmaṇas and by making crores of charitable gifts by men of holy rite, is obtained by means of this.

150. Meditation, charitable gifts, penance, *Japas*, *Śrāddhas* and worship

of deities—everything performed on seashore shall have crores and crores of times the benefit.

151. (Pitṛs think like this) Would that in our family there were one who took holy dip in the sea. He will propitiate Devas and Pitṛs by offering water libation with gingelly seeds.

152. Even if a person attempts to take the holy dip in the sea, all his evils cry aloud, all his sins become excited and bewildered and all undesirable things flee.

153. The sin committed in other Tīrthas perishes on the seashore. The sin committed on the seashore perishes when sea bath is taken.

154. On seeing a person always engaged in taking sea bath, the servants of Yama flee to all the ten directions like deer on seeing a lion.

155. Even Yama (the god of death) is frightened on seeing him. He bows down to and worships him. He is not competent enough to stand in front of him then, in front of that man of meritorious rites.

156. Devas always desire thus: 'May we obtain human life. We shall then have our bodies purified by having the holy dip in the sea.'

157. The heap of sinful activities may well-nigh be as big as Meru and Mandara. It shall be burned by the holy dip in the sea like a heap of cotton by fire.

158. At the time of holy bath one should always remember Lord Nārāyaṇa in the waters, particularly so in the sea which is directly the form of Viṣṇu.

159. A slayer of a Brāhmaṇa, a drink-addict, a slayer of cows or a person who has committed the five sins—all these undoubtedly get redemption on account of the holy dip in the sea.

160. The holy bath in the sea excels the charitable gifts of crores of tawny-coloured cows. By taking a plunge into the sea once one should redeem a crore of the members of one's family.

161. There is no doubt about this that one obtains all those benefits and merits which accrue from all the Tīrthas and all the shrines if one takes the holy bath in the sea.

162. He who wishes for a successful birth, life and learning should proceed towards the sea and propitiate Pitṛs as well as Devas.

163-166. It is easy to learn all the four Vedas, ancillary subjects and their different modes of recitation such as *Pada*, *Krama* etc.; it is easy to make different kinds of charitable gifts in Kurukṣetra; the holy austerities of Cāndrāyaṇas, Kṛcchras etc. and the penances are also easy; Yajñas beginning with Agniṣṭoma and involving many monetary gifts

are easy to perform; but offering libations to Pitṛs with the waters of sea is very rare.

If the libation is offered for a month and the rice-balls are dedicated at seashore, all the Pitrs become contented with the libation in the sea and propitiated by the rice-balls of Śrāddha rite. They get into aerial chariots resplendent like the Sun and immediately go to the eternal world of Brahman.

167-168. In the beginning and in the end one should worship the Lord of the universe in accordance with the injunctions. The man should then take ablution in the Tīrtharāja. He will be one who deserves salvation. Thereafter he should perform the rite of *Tīrtha Visarga* (dismissal of the Tīrtha). The person should be pure in mind. He should bow down to Rāma, Kṛṣna and Subhadrā and meditate on their forms.

CHAPTER THIRTYONE

The Procedure for the Sacred Ablution of the Lord in the Wooden Body

Jaimini said:

1-2. Feeling contented that he has accomplished what has to be accomplished, the devotee should thereafter go towards the lake Indradyumna which originated as a part of the horse-sacrifices. It is on its bank that Hari dwells in the form of Narasiṁha (Man-Lion). After praying to Narasiṁha, he should take his bath therein in accordance with the (prescribed) injunctions.

3-7. "Obeisance to you, O Narasiṁha. In your excellent holy place, by your favour, the excellent king Indradyumna performed a thousand horse-sacrifices. I have come to take my holy bath in the lake that originated as a part of the horse-sacrifice. Grant me permission (to do so), O Lord."

After performing *Śauca* (bodily cleanliness), *Ācamana* and other routine rites, he should go to the bank of the Tīrtha, stand with palms joined in reverence and pray reciting this Mantra:

"The surface of the ground was dug up by the hoofs of a crore of cows that formed part of the horse-sacrifices. It was filled with their froth and urine as well as the waters (used in the rite) of charitable gifts. You sanctify everything. I have come to take bath in your sacred

watera filled with (the waters of) all the Tīrthas. Remove all the sins by this bath, that had arisen in the thousands of my previous births."

8. Entering the waters, O Brāhmaṇas, he should repeat the five Vāruṇa Mantras and bathe. Within the waters, the *Aghamarṣaṇa* Mantra should be repeated three times.

9-10. The devotee should then repeat the following Mantra three times and take three dips in that water, O Brāhmaṇas:

"O Tīrtha born of the limbs of the horse-sacrifice, O destroyer of all sins! May the sins incurred in crores of births perish by taking a bath in you."

He should then remember Hari in the form of Narasiṁha by (uttering) Viṣṇu Gāyatrī.

11-15. Waters are called Nārā because they are sons of Nara. This is the first resort of his. Hence the devotee should remember Hari in the waters.[1]

Then the man should propitiate Devas, sages and Pitṛs in accordance with injunctions. He should then go to Narasiṁha seated facing the West.

By seeing Saṁbhu whether already in existence or artificially prepared as well as Hari facing the West, one is rid of sins originating from crores of births.

The devotee should worship Narasiṁha by means of Atharvana Mantra. Indeed this Mantra-Rāja ('King of Mantras') was established formerly by Nārada.

This has been used for worship for a long time by him as well as by Indradyumna. In regard to the Lord in the form of Narasiṁha, O Brāhmaṇas, there is no other Mantra like that.

16. Lord Narasiṁha becomes delighted merely by the utterance of this (Mantra). It is by means of this Mantra that the Lord with wooden body (idol) was installed by Brahmā.

17-22. The devotee should worship Lord Narasiṁha with all the offerings and services mentioned before. *Japā* (China rose) flowers of tawny colour and other sweet-smelling flowers also should be used. The devotee should smear Narasiṁha with (fragrant ointments of)

1. Cf. the explanation of the term 'Nārāyaṇa':
āpo nārā iti proktā, āpo vai nara-sūnavaḥ/
tā yadasyāyanaṁ pūrvaṁ tena nārāyaṇaḥ smṛtaḥ//
—Manu I.10.

sandal paste, Agallochom and camphor. The following should be the *Naivedya*.

Milk pudding along with sugar and cow's ghee, sweetmeats fried in ghee with pieces of camphor, *Sashyāvas* (cakes prepared from wheat-flour), pies prepared io ghee, differeot kiods of fruits and cooked rice along with sugar and eurds.

By seeing, touchiog, bowing dowo and worshipping Narasiṁha a man obtains his own desires. There is no doubt about it. Whatever he mentally desires, such as Devahood, Lordship of immortal beings, Gandharvahood, power and mastery over others, ability to win over others and becoming an Bmperor, be obtains the same undoubtedly.

23-26. The procedure of Pañca-Tīrtha has been recounted to you, O Brāhmaṇas, as you had asked (for it). After performing (such worship) for five days, the man of holy rites engaged in devotion to Viṣnu will not aubsequently enter the body eonaisting of the five elements (i.e. he is liberated).

On the full-mnon day, early in the morning, the devotee should take his holy bath in accordance with the iojunctiona mentioned before. He should take in only pure food, should control his sense-organs and observe the holy fast of taking food once a day only. Thus he observes the vow for the pleasure of the Deity. He ahould continue this for five days. Thereafter, he ahould enter the Mansion and see Puruṣottama reclining on tbe couch. By seeing Rāma (Balabhadra) and Subhadrā too he is liberated from all sins.

27-28. If a person sees Hari on the full-moon day in the month of Jyeṣtha, aa he is being bathed by sweet-smelling water taken from the well consisting of all the Tīrthas, no contact with any sin or sinner can have any adverse effect on his soul.

Now, I shall describe the procedure for those who want to take out processions (of the Lord). O sages, listen to it.

29-34. On the fourteenth day itself, a sturdy and splendid cot made of wood and straw should be got ready. Or it may be made of stone and smeared completely with lime and mortar. It must be durable, O excellent Brāhmaṇas. It is intended for the ablution of the Lord. The devotee should not use triekery in spending for this. The place must have different kinda of trees all around. It must be cool with gentle wind blowing from the South. It must be consecrated on the open grassy land where the wavea of the sea lash gently. There must be a lofty canopy rendered aplendid by means of costly clothes. But the covering should be so fine that Devas ean have a clear view.

Devas, sages etc. come there along with Brahmā for bathing the Lord of the universe. They take with them the waters from the celestial Gaṅgā adorned with Pārijāta flowers. Brahminical sages and Devas accompanied by Brahmā bathe the Lord seated on the couch. They bathe him at the behest of Parameṣṭhin.

35-38. This Lord should be adored by Heaven-dwellers with the words 'Be victorious' and eulogies. Hence the couch should be embellished with wreaths and chowries as well as gem-set necklaces of various sorts. Festoons must be made with attractive silk cloths. It must be sprinkled with sandal-water rendered fragrant with sweet scents and incense. After installing the couch the devotee should place pots made of gold to the south of it. They should be filled with water taken out from the well. In the hall it should be duly consecrated and perfumed.

39. The devotee should fill the pots with excellently scented water repeating *Pavamāna Suktas*.[1] This rite shall be performed at midnight on the fourteenth day. It has been so prescribed.

40-42. Brāhmaṇas, Kṣatriyas, Vaiśyas and others who are honoured and respected by the king should slowly carry (or take in a palanquin) Hari along with Balarāma as they are continuously fanned with chowries and hand-fans. While bathing Lord Viṣṇu, the unguents applied previously should not be removed from the body of the Lord. By applying the sweet-smelling unguents, the idol should be made stronger in the limbs everyday. Indeed one with weak limbs cannot make others strong.

43-51a. The devotees carrying the Lord should be careful. They must not commit any mistake. If they are careless and if the Lord, the enemy of Mura, or Bala or Subhadrā were to fall down, it indicates danger to the king or to the realm. There will be harm to those who let the idol fall down. Their children will be extremely miserable.

Those wicked souls will have certainly to go to hell. Those who are deluded and do not have any faith or belief and say, "How can a wooden idol remain for a long time", are inimical to the Lord. They will be excluded from all holy rites and will fall into hell. A number of arguments to create disbelief in regard to righteous and pious activities can be advanced by deluded persons, atheists, ungrateful persons and damned souls. Everything depends on the invisible merit of the person concerned. The idol appears to be made of different things in accordance with the merit of these persons. At the end, the Mansion (Temple), the idol etc. perish.

1. *Sūktas* in RV IX.

This is not made by anyone. Nor has that tree been grown by anyone. That which grants boons is certainly not considered to be this idol.

In the Manvantaras that have gone by, when the idol was made, the devotional feelings of the people and of the Devas used to increase. Such were the divine devout feelings of all the kings too, O Brāhmaṇas.

51b-55a. The Lord, the receptacle of mercy, manifested himself in the Svārociṣa Manvantara. In the Vaivasvata Manvantara, in the twenty-seventh cycle of the sets of four Yugas, at the close of the Dvāpara Yuga, both Kṛṣṇa and Arjuna came here. Performing the holy rites, they stayed here for three days. With great devotion they worshipped the Slayer of Madhu (Jagannātha), eulogized him and then returned to Dvārakā.[1] No one who has adopted human body, knows the reality. The incarnations of Viṣṇu take place in every Yuga and after establishing piety and righteousness, they merge into the original region (of the Lord).

55b-59. He was formerly requested by Brahmā who was told by the Lord that he, Lord Viṣṇu, would be staying for the period of a Parārdha in wooden form. Viṣṇu, on being meditated upon with pure Sattva qualities, is a bestower of boons forever.

The achievement of one will be in accordance with one's faith. Even if he errs in his belief, a person who is a devotee of steadfast mind, derives the rare benefit befitting his endeavour from him. Formerly, everything in regard to the liberation of Ambarīsa was narrated to you.

Therefore, have very firm devotion towards the Lord of the universe in the form of the supreme Brahman and stay in the holy place of Puruṣottama.

60-66. Hence this excellent couch of Śrīkṛṣṇa should be carried with great devotion. The devotees should serve Subhadrā and Balabhadra with royal honour.

The umbrellas should be lifted up. The chowries are used for fanning. The incense from Agallochum spreads everywhere. Different kinds of musical instruments resound majestically in all the directions. When the triple symphony of songs, dances and musical instruments fills the abode, when the darkness is dispelled by means of rows and rows of lamps, and when the great festivities increase, anticipating some negligence (on the part of those who carry the Deity) the Lord is kept

1. This incident is unsupported in the Mbh and BhP. If Jagannātha is Kṛṣṇa, this reference is a bit confusing.

covered by means of excellent silk cloth of fine fabric while being taken over a long diatance. Due to the speed of the movement, the sire of the worlds comes to a supine position. The Devas who observe repeatedly, begin to suspect if the Lord ia about to ascend to heaven. They chant (loudly), "Be victorious, O Rāma. Be victorious, O Kṛṣṇa. Be victorious, O Bhadrā."

Thus the Lord is gracefully taken to the place of the couch by Brāhmaṇas and others at midnight in the course of the holy ablution on his birthday, on the full-moon day in the month of Jyeṣṭha.

67-70. The sound of the Devas vying with one another is heard in the firmament. The sounds of the divine Dundubhi drums mixed with the shouts of 'Be victorious' are heard. Then the embodiment of Brahman placed on the couch, is covered along with the idol intended to be worshipped. All the limbs except the face are covered with excellent cloths. The Lord is worshipped as per the formalities and services mentioned before, excepting the offer of *Naivedya*.

With the proclamation of Śānti (Mantras) the devotee should bathe the leading Suras (deities) by means of the pots kept ready with perfumed water duly consecrated by repetition of the Mantra *Samudrajyeṣṭhāḥ* (RV.VII.19-1) to the satisfaction of those who bathe (the deity) and watch.

71. Those men who stand there and watch (the Lord) being bathed, shall not take bath in the waters of the womb any longer (i.e. will not be reborn but attain liberation).

72. Those who are eager in their mind to witness the procession, those who joyously witness the ablution of the Lord in the month of Jyeṣtha, do not sink in the ocean of worldly existence.

73. The beginningless mass of sins whether committed intentionally or unwittingly, of those persons who witness the ablution of Hari, perishes instantaneously.

74-78. It is true. It is (definitely) true, O eminent Brāhmaṇas. I am speaking the truth. It subdues all distresses. It is destructive of all sins and impurities, if the ablution of Śrīpati is devoutly witnessed on the full-moon day in the month of Jyeṣtha.

All those sins which necessitate expiation, of those persons who witness the ablution of Hari, perish. There is no other holy rite greater than this which liberates one without exertion, viz. the ablution of Hari that is witnessed on the birthday of Hari in the month of Jyeṣtha.

Holy baths, charitable gifts, penance, Śrāddha, Japa, Yajña etc.—all these performed regularly in crores of births and multiplied by a crore,

do not equal the merit of witnessing the ablution of Hari.

79. If a person witnesses with great devotion, the ablution of Viṣṇu even once a year, O Brāhmaṇas, he does not come to grief in getting liberation from *saṁsāra*.

80-82. O Brāhmaṇas, if a person witnesses the ablution of Hari, it is as meritorious as the performance of meritorious sacrifices with sincerity, offering sumptuous monetary gifts, as offering great charitable gifts (*Mahādānas*), as the feeding of crores of Brāhmanas, as the performance of crores of Śrāddhas at Gayaśīrṣa and other holy spots, as the performance of penances in Tīrthas etc. at the auspicious hours and as the holy ablutions taken crores of times in crores of Tīrthas in the *Yogas* (auspicious hours) such as *Ardhodaya*[1] etc.

83. It is true. It is (nothing but) the truth. I am speaking the truth, O prominent Brāhmanas. There is no other holy rite more conducive to welfare as this in the view of śāstras.

84. He who sees Puruṣottama being bathed while stationed on the couch, gets hundred times the benefit of taking holy bath. There is no doubt about it.

85. He who witnesses the Lord of the universe stationed on the couch and getting wet after the bath, becomes one whose mind is wet with thick mass of bliss. He does not incur any sin

86. By seeing Acyuta stationed on the couch one obtains that benefit which has been mentioned in regard to the rite of witnessing the ablution.

87. The only Lord of the universe is stationed there in three forms, O Brāhmaṇas. The witnessing of the ablution of each of these yields worldly pleasures and salvation.

88-91. He who joyously proclaims "Be victorious, O Rāmabhadra", "Be victorious, O Bhadrā", "Be victorious, O Kṛṣṇa, the Lord of the universe", at the time of the holy ablution, attains salvation, O excellent Brāhmanas.

The devotee should joyously and sincerely distribute monetary gifts separately to those persons who have consecrated and added scents and perfumes to the waters intended for the rite of ablution. With great faith, the devotee should give sumptuous food, garments and ornaments to the Brāhmaṇas. He should satisfy the poor and helpless ones. Those

1. *Ardhodaya*: When in the month of Pauṣa or Māgha there is Amāvāsyā (new-moon day) with Śravaṇa Nakṣatra and Vyatīpāta Yoga, it is called *Ardhodaya*. (Mbh quoted in *History of Dharmaśāstra* vol. I, p.261)

who arrive to witness the rite of ablution are certainly liberated souls while alive.

92-96. For the delight of Hari the king should honour them according to his capacity. If a man or a woman occupies a good seat and takes a bath with the water left over after the ablution, he or she gets great merits, which I shall describe.

One who is afflicted with a chronic malady becomes strong and vigorous. He shall conquer premature death. A woman who has no son or whose son is dead or who is barren, shall get a son. A poor man shall become rich and the most handsome of all the people in the world. A pregnant woman will deliver a son of great merits and longevity. A righteous-souled man certainly gets the merit of witnessing the ablution, which is said to be the merit of taking holy bath in Gaṅgā and all the other Tīrthas.

CHAPTER THIRTYTWO

The Rite of Jyeṣṭha Pañcaka

Jaimini said:

1. Henceforth I shall describe (the procedure) of visiting the deities facing South.[1] In this the benefit of a horse-sacrifice is obtained at every step.

2. Therefore, the devotee should worship (the Lord) with different kinds of divine foodstuffs and offerings and services in accordance with his capacity as well as with scents and wreaths.

3-6. The devotee should worship Rāma, Kṛṣṇa and Subhadrā with various offerings and services such as songs, dances etc., and shows of various kinds accompanied by faith.

Excellent Brāhmaṇas should be honoured with garments, sandalpaste, wreaths, etc. Similarly the Brāhmaṇas, devotees and great Bhāgavatas (followers and devotees of the Lord) should be honoured.

Thereafter, those deities should be taken (in procession) facing the

1. 'Dakṣiṇāmūrti' are the three deities, viz. Jagannātha, Balabhadra and Subhadrā when they proceed to the South. See vv 5 ff. below.

South. As in the previous case of Hari, a great festival should be celebrated. One who sees Hari proceeding ahead facing the South along with Subhadrā, is not an ordinary man.

7. Devas who come for (seeing) the ablution, remain in the sky crowding together even after the ablution of the Sire of the universe is over, in order to see Hari, the destroyer of worldly existence, facing the South and proceeding ahead.

8. A person who sees (the Lord) facing the South and proceeding ahead, attains (the benefit of) all those rites prescribed in treatises on Dharma.

9. He who sees the Lord, the enemy of Mura, proceeding ahead, facing the South after the ablution, obtains the entire merit accruing from seeing the ablution (itself).

10-11. After performing the rite of Nīrājana (i.e. waving of lights in front of the idol of God) to the Lord of Ramā along with Rāma and Bhadrā and making them enter the Mansion, no one shall see (the deities) at all. This has already been said in detail by me, O Brāhmaṇas.

The sages asked:

12. O holy Lord, O most excellent one among those who know, speak to us what you said (before) that one invariably attains the benefit by seeing the Jyeṣṭhāsnāna.

Jaimini said:

13. I shall narrate to you that holy rite called Jyeṣṭhapañcaka.[1] Nothing greater than this has been spoken by sages who have mastered the scriptural texts.

14. This is the most excellent one among the *Vratas* mentioned in Śrutis, Smṛtis and Purāṇas. This has been proclaimed at the outset by Parameṣṭhin Brahmā.

15-17. Since it is the greatest of all important *Vratas*, it is well-known as Jyeṣṭhapañcaka.The ocean is the bestower of great benefit. The Lord is the bestower of great benefit.

1. *Jyeṣṭha Pañcaka*: Name of a Vrata extending for five days from the 10th day in the bright half of Jyeṣṭha up to the full-moon day of Jyeṣṭha. The pun on *Jyeṣṭha* (in v 15) meaning 'The Seniormost' and the month of the same name is used for the glorification of the Vrata, The Vrata extends over five days and hence is called '*Pañcakā*'.

The merit of seeing (the Lord) for a year is obtained from *Mañcaka* (Couch) alone. What is to be obtained from Mañcaka, one gets in Mahājyaiṣṭhi.[1] What has been mentioned by me before, O Brāhmaṇas, as the benefit accruing from witnessing the holy ablution, one gets it entirely in Mahājyaiṣṭhī. There is no doubt about it.

The sages said:

18. Recount (to us) Mahājyaiṣṭhī where the holy bath yields great benefit. O holy Brāhmaṇa, our eagerness in regard to that is very great.

Jaimini said:

19-22. On the fifteenth day in the bright half (i.e. on the full-moon day) of the month of Jyeṣṭha, in conjunction with a Thursday as well as when the Moon and Jupiter occupy the same part of the constellation Jyeṣṭhā, when all these astronomical combinations are present, it is called Mahājyaiṣṭhī. It is destructive of all sins.

All the holy places, all the Tīrthas, the seven oceans, sacrifices, the group of great charitable gifts (*Mahādānas*), penances, the eighteen types of *Vidyās* (Lores), different kinds of holy rites, pious rites of *Śānti* (propitiatory rite to avert evil) and *Paustika* (a rite promoting welfare) and the Sāṁkhya and Yoga (systems of philosophy)— all these collectively go to the holy place Śrīpuruṣottama.

23-24. They as a group say to everyone of those who go to the holy spot: "To which one fortunate enough to witness the holy ablution in the month of Jyeatha (shall we render services)? We shall enter the holy spot in the Mahājyaiṣṭhī, vying with one another." During that great period of astronomical combination they go to the excellent holy place of the Lord.

25. Mahājyaiṣṭhī is extremely meritorious. It increases the pleasure of the Lord. By worshipping the Lord of Devas, the ocean of mercy, on that day and by seeing him bathed, one is liberated from the mass of sins (or the sheath of sins).

26. Henceforth, I shall recount to you the holy rite of Jyeṣṭha Pañcaka. So also I shall tell you the different benefits that can be obtained by observing this *Vrata*.

27. The devotee should perform austerities on the tenth day after

1. *Mahājyaiṣṭhī*: See vv 19-22 below for the description of the *Vrata*. Also vv 26-70

taking his bath in accordance with the injunctions early in the morning. He should then choose a Vaiṣṇava, a leading Brāhmaṇa, as his preceptor.

28-31. In this excellent *Vrata* he should take a pure *Saṁkalpa* thus: "O Lord of Devas, O Lord of the universe, O Lord taking (the devotee) across the ocean of worldly existence, beginning from today and until that great Mahājyaiṣṭhī day, I shall observe the holy rites, O Keśava, for propitiating you.

The holy ablution shall be performed in all the Tīrthas. There shall be *Vratas* and feeding everyday. At least one of your five forms shall be worshipped each day, O Lord, in all the three Sandhyā-periods (i.e. morning, noon and dusk), O Holy Lord, let this holy observance successfully conclude by your favour."

32. Thereafter, he should take his bath in the five Tīrthas and return home. On the ground he should draw the mystic diagram of an eight-petalled lotus along with the pericarp.

33-34. In its middle (of the pericarp) he should place a pot filled with waters from the Tīrthas. It must have fruits and sandal-paste in it. A copper vessel must be kept above it. There must be a pot filled with raw rice-grains. Round it a cloth should be wrapped. Place into it (the idol) of Lord Madhusūdana made of gold.

35-38. The limbs of the Lord should be auspicious and splendid. It must be calm and quiescent (in appearance). It should be accompanied by (the idol of) Śrī on the left. On the right, it must be accompanied by Garuḍa touching the Lord from behind. He holds in his hand the conch and the discus is held aloft. The Lord occupies a lotus-seat.

The devotee or his preceptor should worship the Lord with all offerings and services, O Brāhmaṇas. He should devoutly offer a garland of blue lotuses to the Lord. If the worship is performed thus on the tenth day, it is conducive to the destruction of ten crores of sins. With palms joined in reverence he should pray repeating this Mantra:

39. "O Lord of Devas, O slayer of Madhu, obeisance to you, O lover of Mādhavī. Protect me, O ocean of mercy, I have fallen into the ocean of worldly existence."

40-41. On the eleventh day the devotee should worship Nārāyaṇa who has four arms, who holds the conch, the discus and the iron club, who is stationed in the lotus and is made of five gold coins or half thereof. He should worship the Lord with a garland of lotuses.

The *Naivedya* offered should consist of milk pudding, sugar and plantain fruit. After offering different kinds of *Naivedya*, the devotee should joyously pray:

42-43. "O Nārayaṇa, obeisance to you. O Lord taking (the devotees) across the ocean of worldly existence, save me, O lotus-eyed one, affectionate to those who seek refuge in you."

The Lord who is worshipped shall destroy all that worst heap of sins committed with the eleven organs (mind and ten conative and cognitive organs) and accumulated in the course of births without any beginning.

44-47. On the twelfth day, the devotee should worship the Yajñavarāha made of gold. Sandal-paste, agallochum and camphor should be applied as unguent and a garland of Campaka flowers should be offered.

After offering as *Naivedya* different types of sweet pies with cream, fresh butter and various other kinds of foodstuffs accompanied with fruits, the devotee should recite this verse of prayer:

"You lifted and held up the Earth sunk in the ocean of Deluge. Are you not powerful enough to lift me up? I have fallen at your lotus-like feet. Therefore, O Govinda, redeem me; I have sunk in the ocean of grief."

A year consists of twelve months. The Lord who is worshipped on the twelfth day, destroys greater and lesser sins committed in the whole of the year as well as in the births prior to this.

48-51. On the thirteenth day the man should devoutly worship Pradyumna holding the conch, the discus and granting boons and immunity from fear (by the positions of the fingers) on the mystic diagram of the lotus. The replica shall be made of four gold coins. The offering and services should be as mentioned before. The garland should be brilliant, consisting of Aśoka and Pāṭalī flowers and fixed with pearls.

The *Naivedya* offered should consist of cooked rice and pleasant ripe fruits. After the *Naivedya* has been offered, the devotee should bow down and pray with palms joined in reverence. He should remain pure (in body and mind).

"O Lord Pradyumna, assuming the form of Kāma, O fulfiller of all desires, let our desires be fruitful, obeisance to you, O protector of desires".

52-57. On the fourteenth day the devotee should worship Narasiṃha of golden features. He is brilliant with manes and is delighted by Lakṣmī stationed in the region of his chest. He has kept his mouth wide open and laughs boisterously. He is stationed on the mystic diagram of a lotus on the Yogic silk cloth[1] (?). The Lord has sharp claws. He is the

1. *Yoga Paṭṭa* generally means 'a cloth thrown over the back and knees of an ascetic during abstract meditation' Here it is used in relation to Narasiṃha.

dispeller of all calamities. He has splendid characteristics and is made of four gold coins. As before, the devotee should, with great devotion, worship the Lord with all the offerings and services. Garlands of Japā flowers (China rose) and jasmine flowers should be offered and handfula of flowers be strewn on the feet. The Lord shall then be prayed to as follows, after circumambulation and obeisance:

"Just as with a desire for the welfare of all the worlda you tore up Hiraṇyakaśipu, so also, on being worshipped, destroy the mass of my aina."

After requesting Lord Narasiṁha thus and after prostrating on the ground like a staff, the devotee ahould conclude his *Vrata* lasting for five daya. He ahould offer five lamps during the day and five during the night.

58-59. At the end of feeding, he ahould, with great sincerity and faith, give the Brāhmaṇas five pairs of clothes, five umbrellaa, five pairs of footwear, along with sacred threads and five pota each with five fruits.

60-64. He shall propitiate Vāsudeva by keeping awake at night, singing songa and making varioua offerings or by reading the Purāṇas. In the morning of the full-moon day he should take his bath and go to Śrīkṛṣṇa.

The priest should worship Rāma, Kṛṣṇa and Subhadrā in accordance with the injunctiona. He ahould get the ablution (of the Lord) duly performed and see the aame. Then he ahould take his bath once again in the sea as prescribed in the scriptural texts and return home. He shall kindle the sacred fire in a place to the west of the spot where the images of Viṣṇu were worshipped within the pots with due recitation of the Mantras. He should kindle the fire there in accordance with the injunctions and then perform all the rites in that sacred fire with the respective Mantras.

65-69. The names should be uttered with Praṇava (Oṁ) prefixed and the dative case terminationa suffixed and followed by the word *namaḥ* (obeisance)[1]. The Mūlamantra of the deitiea shall be used with the word *svāhā* at the end during the rite of *Homa*. Keeping each of the deities in view, *Homas* should be performed with *Caru*, ghee, twigs of a banyan tree and of a Palāśa tree, separately. Afterwards, a hundred flowers should be used for *Homa* (to each of the deities the flower pertaining to it should be offered). After offering the *Pūrṇāhuti* the

1. It plainly means : oṁ (*jagannāthāya, halabhadrāya* or *subhadrāyai*) *namaḥ* and at the time of Homa 'oṁ (*Jagannāthāya* etc) *svāhā*'—these are to be uttered

devotee should give monetary gifts to Brahmā (the Brāhmaṇa presiding over the sacrificinl and other rites).

To the preceptor he should give gold and n cow. The horns (of the cow) ahould be covered with gold, the hoofs with silver nnd various other subsidiary things also should be given. Chnritable gifts of very valuable clothes should be made, so thnt the preceptor is pleased. The devotee should give the idols with nll the adjuncts.

70. The devotee should feed the Brāhmaṇas with milk puddings along with sugar-candy and ghee. This excellent *Vrata* is called *Jyeṣṭha-pañcaka.*

71-74. By devoutly performing this holy rite a man obtains the benefit of witnessing the ablution. He obtains the same entirely, O Brāhmaṇas. There is no doubt nbout this. The Ekādnśī (Eleventh day) that falls in between is proclnimed as *Nirjalā* ('Devoid of water' i.e. even water is not drunk on that day). The fast observed on that day alone in accordance with the injunctions and with great devotion, is as good as fasts observed on all the Ekādaśīs during the whole of one's life. By performing this great holy rite one shall obtain the benefit of all the *Vratas.* Whatever he may desire he ahall attain certainly.

CHAPTER THIRTYTHREE

The Chariot-Procession Called Guṇḍicā[1] Yātrā

Jaimini said:

1. Henceforth I shall describe the great festival of the Great Altar,[2] whereby even a person blind with ignorance, shall go to the resplendent region.

1. Guṇḍicā-House is at a distance of a mile and half from the Jagannātha temple. It is called Mahāvedī as Indradyumna performed one thousand horse-sacrifices here. It is regarded as the birthplace of the Trinity—Jagannātha, Balabhadra and Subhadrā—as their images were carved out by the divine carpenter within the Mahāvedī. Jagannātha promised Indradyumna that he would annually stay for seven days here near Indradyumna Lake (vide Supra Ch. 29.40-41).

As our text shows, Jagannātha worship was originally current among Śabaras, the aboriginals of that Orissan ragion. In their language, *Kun*= He and *Dijā*= 'The stem of a tree'. So Kuṇḍijā> Guṇḍijā> Guṇḍicā shows the Śabara origin of the festival.

2. Mahāvedī i.e. the Guṇḍicā-House.

2-8. The third day in the bright half of the lunar month of Vaiśākha is destructive of sins. If it is in conjunction with the constellation Rohiṇī, the king should perform the *Saṁkalpa*-rite (for the following *Vrata*):

Remaining pure (in body and mind), he should choose a preceptor as well as one or three carpenters whose work has been seen (and found all right). He should choose the carpenter with great respect, offering garments, ornaments etc. for the purpose of *Vanayāga* (sacrifice in the forest).

Along with the carpenter he should go to the forest full of excellent trees. (The preceptor) who is conversant with Mantras should repeat *Mantrarāja* and kindle the fire in the middle of the forest. He should then offer one hundred and eight *Āhutis*. He should (then) smear the roots of the trees severally with ghee mixed with the residue of ghee from the *Homa*.

He should offer oblation to the Guardians of Quarters, and animals unto the Kṣetrapāla. Then he should offer a hundred *Āhutis* to the larger forest-tree in the form of cooked rice mixed with milk.

Thereafter, the preceptor should take up the axe. Repeating the Mantra and meditating upon Garuḍa-emblemed Lord (Visnu), he should cut off small bits from the roots of the trees and the places where the sacred ghee was smeared.

9. In the midst of sounds of musical instruments and auspicious songs the preceptor, after engaging the carpenter there, should return home.

10. Or (he should stay there) and when the logs of wood are (hewn) and kept in their places ready for the work of making the chariot, he sould consecrate them in accordance with the injunctions for the consecration mentioned (in the scriptural texts). He should perform the rite in the fire assigned (for it).

11-17. After making the chariot, he should celebrate the great festival of Vighnarāja (Gaṇeśa).[1] He should make the chariot of Visnu equipped with sixteen iron wheels, very strong and durable. Each of the wheels should have sixteen spokes. The axles and the pole-shafts should be sturdy. It shall have wonderfully carved images all round, with separate cabin-like apartments.

There should be various wonderful features marked by great crafts-

1. Gaṇeśa is the controller of all obstacles. So he is worshipped at the beginning of every auspicious rite or act.

manship. It should be embellished with pieces of sugarcane. There shall be four ornamental arched gateways. The four door panels should be splendid. The chariot should be twenty-two Hastas high (22 x 45 Cms). It should be adorned with flags. It should be decorated with different golden plates marked by great craftsmanship. The emblem in the form of Garuḍa should be made of red sandalwood. The beak should be long. The body should be stout. He should be adorned with ear-rings. He should be depicted as biting a serpent with the tip of the beak. He should be adorned with all types of ornaments. He keeps his wings spread and is (as if) ready to fly up in the sky. He is (strong enough) to suppress the arrogance born of power of the multitudes of Daityas and Dānavas. The entire body should be rendered splendid by covering it with gold plates.

18a. Thus, he should make the chariot of Hari well-decorated with splendid seating arrangement.

18b-20. He should make the chariot of Balarāma with fourteen wheels. The excellent chariot of Subhadrā should be made with twelve wheels.

The Palm-tree emblem of Balarāma should have seven leaves. The lotus emblem of the Goddess should be made of Padmakāṣṭha (wood of *Cerasus puddum*). After getting the chariots made, the king should install them as before.

21-27. The king should perform every rite in accordance with the scriptural prescriptions with suitable Mantras. He should have faith in Brāhmaṇas. Brāhmaṇas are declared (in Smṛtis) as the mobile (living) bodies of the Lord of the universe.

These well-built three chariots of the three deities should be installed on the day of Viṣṇu (i.e. eleventh day) in the bright half of Āṣāḍha that yields auspicious results.

After installing them in a luxurious manner as before, O Brāhmaṇas, they should be well-guarded so that no unclean person, a bird, a human being, a cat, or a mongoose etc. should climb it.

Within three days therefrom the rite of *Aṅkurārpaṇa* should be performed in the pavilion made to the north of the chariots, as a part of the festival. If unusual events occur, the rite of *Śānti* (pacification for averting evils) mentioned before should be performed.

The street should be cleaned and kept neat so that it will be (easy) to go to the Great Altar. The zone on either side of the path should be decorated with hedges etc., fruits, bunches of flowers, wreaths, silk-cloths and chowries, so that it would appear as though there is a forest region in full bloom there.

28. The ground should be made level facilitating a smooth walk. It should be free from mud. Cleaned of all impurities, it should be rendered fragrant. Rubbish from places even away from the path, should be removed.

29-34. The king of pure holy rites should gather together all the requisite items. There should be placed containers of inceose at every step rendering the quarters sweet-smelling. Sandalwood-water should be sprinkled. Water should be sprayed by means of mechanical devicea. Many kinds of seasonal flowers should be collected there for showering. Important actors, dancers and songsters, courtesans proud of their prime of youth and of beautiful features adorned with ornaments (and aimilar persona) should be engaged. There must be various kinds of drums such as Mṛdaṅgas, Panavas, Bheris, Ḍhakkās etc. There must be many flags, festoona, banners etc. of diverse kinds and picturesque designs. There must be many flagstaffs made of gold and silver. There must be different kinds of ensigns and vehicles for tranaport on the surface. Well-caparisoned elephants and horses must be ready at hand. Thus equipped with every essential thing, the king should celebrate the grand festival with great joy and earnest devotion.

35. He should worship the Lord at the time of early dawn on the second day in the bright half of the month of Āṣāḍha in conjunction with Puṣya constellation.

36. Accompanied by Brāhmaṇas, Vaiṣṇavas, ascetics and saints, he should beseech the Lord of Devas with palms joined in reverence, to be ready for the procession.

37-39. "O Lord, just as you had done in the case of king Indradyumna formerly, be pleased to proceed towards the Guṇḍicā Pavilion victorioualy in the chariot.

Let the ten qnarters be sanctified by the benign glance of the corner of your eye. Let the mobile and immobile beings attain the abode of highest good.

Indeed, O Lord, this incarnation has been taken (by you) with a desire for blessing all the worlds. Therefore, O Lord, set foot on the ground and come joyfully."

40. Then he should scatter camphor powder and flowers (over the chariot). Brāhmaṇas shall recite *Śākuna Sūktas* (Ṛgveda II.42, 43) on the way.

41. Some should sing songs of auspiciousness. Some should shout "Be victorioua", "Be victorious". Some should loudly recite the Mantra beginning with *jitam te* (you have won).

42-44. The chief of panegyrists, bards and heralds should joyously sing the meritorious praise (of the Lord). On either side there should be a row of chowries with golden handles. (Young ladies) should gracefully wave them, while their bangles produce sweet enchanting sounds. Black Agallochum is put in gold vessels and fumigated. The entire environment and all the quarters are rendered fragrant.

In the course of that victorious procession of Govinda the sweet sounds of flutes, lutes and other musical instruments such as Carcarī, Jharjharī, Mādhurikā etc. are heard.

45. At this time, when all these go on, Brāhmaṇas take away Kṛsna along with Rāma. Kṣatriyas and Vaiśyas take away Subhadrā.

46. A series of umbrellas is held aloft adorned with pearl strings and silk festoons. Flags with staffs covered with gold and set with gems are held on either side of the Enemy of Mura (Kṛsna).

47. The king, the people of the four castes, other ordinary persons, the poor, the great ones etc. all appear as equal to one another.

48. If they are tired anywhere on the way, they should place the deities on cotton mattresses placing the feet gently down and go towards (follow) the chariot.

49-53. In the midst of great festivities and loud sounds of music the people should hold the Lord of the universe in the hands, turn the excellent chariot and place Rāma, Kṛṣṇa and Subhadrā in the middle of the chariot.

It (the chariot) should be decorated with a pavilion lighted with excellent moonlight. It should be decorated with clusters of strings with tinkling bells. It should be adorned with wreaths and chowries The space within should be fumigated fully with the incense from the essence of black Agallochum. The excellent deities should be kept on cotton beds. They should then be adorned with different kinds of garments, ornaments and wreaths.

Prompted by devotional feelings, they should then be worshipped with due offerings and services luxuriously provided. No other procession of Viṣṇu is seen to be greater than this.

54. Here the Lord of the three worlds himself goes ahead in the chariot every year, honouring the earlier command (i.e. commitment).

55. Those who joyously and devoutly witness the Lord stationed in the chariot and proceeding ahead in the course of the great festival of Mahāvedī shall dwell in the region (of the feet) of Hari.

56. It is true. It is true. I promise, O excellent Brāhmaṇas, that it is the truth. There is no other festival honoured by the scriptural texts

and yielding greater good than this.

57. Just as this is a sportful procession of Viṣṇu by means of chariots, so also it is a great festival of the Great Altar. Devas come down here from heaven and go back as possessed of power (?)

58. What more can I say about the greatness of that festival of the Enemy of Mura? Merely by glorifying him the sins incurred in the course of hundreds of births perish.

59-60. By witnessing Puruṣottama, Subhadrā and Balabhadra seated in the chariot and proceeding towards the Great Altar, the devotee dispels the sin committed in crores of births. No doubt need be entertained in this regard. By crossing the shadow of the chariot the sin of Brāhmaṇa-slaughter perishes.

61. He whose body comes into contact with its dust, shall get rid of the three types of collections of sins. He shall attain the benefit accruing from the holy bath in the celestial Gaṅgā.

62-63. If the path of the chariot becomes muddy due to the shower of waters from clouds, it becomes capable of removing all impurities and sins, thanks to the divine vision of Kṛṣṇa(?)

Those excellent Vaiṣṇavas who prostrate there, get rid of all the dirt (sins) amassed in the course of the beginningless time and shall attain salvation.

64. Undoubtedly he (such a Vaiṣṇava) derives the benefit of gifting away a crore of cows, or (giving away in marriage) ten thousand virgins and that of performing a thousand horse-sacrifices.

65. Devas, the chief of whom is Śakra, follow those persons who follow Kṛṣṇa even out of curiosity (to witness) the procession.

66. It is proclaimed that they will obtain the benefit of a horse-sacrifice for every step, if they witness the eternal *Dārubrahman* (i.e. the Brahman in wooden form, viz. Jagannātha) and the chariot proceeding ahead.

67-68. Expounders of the Vedas eulogize the Lord, the bestower of salvation, by means of the Vedic mantras. Others eulogize the Lotus-eyed One by means of prayers composed by themselves or through passages from the Itihāsas, Purāṇas etc.

Those who eulogize thus become rid of sins. By adopting the Yogic path of the followers of Viṣṇu they rejoice along with Nārada and others.

69. Those who eulogize the Lord with shouts of *Victory* in front of Vāsudeva, conquer different kinds of sins. There is no doubt about it.

70. Even if a persoo is devoid of aweetness of voice and cannot sing, even if a person is ignorant of the proper pause in music and beating of the time and rhythm—but if that excellent man dances and sings (before the Lord), he shall ondoubtedly attain salvation by his contact with eacellent Vaiṣṇavas.

71. He who goes along with the Lord glorifying (and repeating) the names or followa the Lord, shall undoubtedly derive the benefit thereof.

72. He who devoutly and repeatedly says, "Be victorious, O Kṛṣṇa", "Be victorious, O Kṛṣṇa" as Lord Kṛṣṇa proceeds towards the city of Guṇḍicā, shall never again attain the misery of staying in the womb of a mother.

73-75. If a person stands in front of the chariot and fans Puruṣottama with flyflaps, fans, bunches of flowers and blue bodices, he will be fanned by celestial damsels and ndorned by Gandharvas (and eulogized) by the Devas who follow him. He will be seated in the throne of Mahendra. He will then enjoy all types of matchless pleasures till the annihilation of all living beings. At the end of it he will attain the world of Brahmā and (finally) attain salvation.

76. Those who shower flowers in front of Kṛṣṇa will attain all the desires and ambitions entertained by them.

77. Devas shall bow down their heads before them and circumambulate those persons who accompany the chariot and repeat the thousand holy names (of the Lord).

78-85. Those who are as valiant as Viṣṇu, will go to the abode of the Lord.

At that time which is highly meritorious and resorted to even by Devas, sages and Pitṛs, the one and only Brahman attended by his own Māyā becomes three.

The Lord of the universe himself in his wooden form gets into the chariot eagerly and proceeds ahead during the great festival of the Great Altar. Wherever the Lord of the universe goes riding in the chariot sportfully, there the people of the earth should celebrate the great festival at the same time.

Casting off their prestige, Devas, the leader of whom is Indra, will form lines on either side and carry on the procession with their respective divine retinue and attendants.

Lord Brahmā too will go ahead of them. Lord Brahmā, the maker of the fourteen worlds, who is a great Lord, returns from (his own) world of Brahmā and eulogizes the Lord of the universe who goes in the chariot during the great festival. He eulogizes with Vedic prayers

and hymns. At every step he bows down to the eternal Lord.

86. Although there is no difference between the Lotus-born Lord and Kṛṣṇa, this is the greatness of the great festival that all of them become followers.

87. In the world there is no greater Yoga than the great festival of the Great Altar, the Yoga that dispels all the sins and bestows the benefit of all the Tīrthas.

88. Keeping Kṛṣṇa in view, if a man makes the gift of anything there, it will have everlasting benefit. It will be equal to Merudāna.[1]

89. Whatever holy rite is performed in front of the Lord of Devas, who proceeds towards the abode of Guṇḍicā, shall become inexhaustible (in benefit).

90. If different kinds of presents or varieties of foodstuffs are dedicated to the Lord or to Brāhmaṇas for the delight of the Lord, those offerings will have inexhaustible merits. They will yield all desires.

91-92. Those who go ahead in front of Hari and witness his lotus-like face (repeatedly) and bow down at every step as well as get themselves dust-ridden and muddy, will get rid of their unbreakable armour of sins acquired in the course of crores of births and attain the benefit of salvation in a trice. They then go to the splendid abode of Viṣṇu.

93. They derive the benefit of all the sacrifices, Tīrthas and charitable gifts. There is no other festival more meritorious than this in regard to those persons who have devotional feelings towards the Lord.

94-95. Thus Lord Kṛṣṇa in the company of Subhadrā and Rāma goes ahead riding in the excellent chariot and illuminating the four quarters. He destroys the sins of all embodied beings through the wind that comes into contact with his glorious limbs. The glorious Lord is merciful and he sanctifies the devotees.

96. Though he is a natural bestower of salvation, he carries on the activities of processions for the sake of inspiring faith in ignorant persons who have no faith.

97-103. The procession goes ahead with multitudes of Devas and human beings (accompanying the Lord). On the way, at midday, the sun is excessively hot, scorching foreheads. With all the followers tired, he stands in the middle of the road. He is covered with dust and looks exhausted. There, in order to suppress the (effect of) sunlight, the people

1. Dāna or religious gifts of the heaps (of any one) of the following: *dhānya* (corn), *lavaṇa* (salt), *guḍa* (jaggery), *hema* (gold), tila (sesame), *kārpāsa* (cotton), *ghṛta* (ghee), *ratna* (precious stones), *rajata* (silver), *śarkarā* (sugar).

should sprinkle the glasses with Pañcāmṛtas and cool waters perfumed with flowers and camphor. They should fan the Lotus-eyed Lord, Subhadrā and Rāma with chowries and cool fans, the tips of which are drenched in water.

They must worship Puruṣottama and offer these things: cool drinks, pleasant and juicy sugar candies, date fruits, coconuts, different kinds of plantain fruits, various milk-products, jack fruits, palmyra fruits, sugarcane juice, tasty and sweet fruits of different kinds, perfumed cool water, betal-leaves with ripe fruits, camphor, cloves etc.

104-108. O excellent Brāhmaṇas, those who see Janārdana at that time and worship him in accordance with their capacity, do not get the weariness arising from worldly existence. They become the residents of the world of Brahmā, O excellent Brāhmaṇas.

Excellent men shall circumambulate the three deities stationed in the three chariots three, four or seven times. Then, they should bow down ten times. At the end, they should stand with palms joined in reverence. They should eulogize the great Lord, the Lord of Devas, with those prayers with which the lotus-born Lord Brahmā eulogized the Lord and the other deities stationed in the chariots. Those men who do thus, definitely go to the world of Brahmā, O Brāhmaṇas.

109. Then in the afternoon, they should take the Lord of Devas fanned by the southern wind, slowly to the accompaniment of vocal music as well as the sweet sounds of flutes, lutes etc.

110-113. The bards and panegyrists should sing sweet songs. There must be continuous showers of flowers and waving of flyflaps and chowries. When the Lord proceeds ahead thus, the sun may set. At that time thousands of lamps should be lit. The remaining part of the path shall be traversed in the light of these lamps. There will be great rush and crowd of people eager to see the Lord at the time of getting down from the chariot and going up the pavilion. The people should keep the Lord in the charming pavilion named Guṇḍicā.

114-116. The pavilion should be well-lit with the charming moonlight. It should be adorned with charming wreaths and chowries. It must have gem-set pillars. The middle should be raised into an Altar paved with gold. There must be an enclosure all round. It should be brilliant with fresh whitewash and plastering. There must be good flight of steps. It must have four spleedid doors. It must have all the grandeur of the three worlds. It was here that the great Lord appeared on the Great Altar of the great sacrifice, in the wooden form.

CHAPTER THIRTYFOUR

In Praise of the Chariot-Procession

Jaimini said:

1-4. The Lord is seated to the south of the lake that formed part of the horse-sacrifices as well as to that of Nrsimha. It appears as if the Lord incarnates once again. He shines in his divine form. He is too dazzling to be gazed at by Suras and Asuras. At that time the Lord of the universe should be worshipped by means of various offerings and pleased with songs and dances. One should propitiate the Lord by offering different kinds of flowers, sweet scents and unguents, fumigation of black Agallochum and lamps with scented oil. Thus the devotee should please the Lord of the worlds by means of many offerings and services.

5. Janārdana shall stay on the shore of the Bindutīrtha[1] for seven days. Formerly the Lord himself had granted this boon to the king:

6. "Every year I shall stay on the shore of your Tīrtha, O great king. While I stay there, all the Tirthas will be present therein too.

7-11. Devotees should take their holy bath in accordance with the injunctions in that Tīrtha which sanctifies all the groups of Tīrthas. He who (then) sees me along with Rāma and Subhadrā for seven days while I am housed in the Guṇḍicā pavilion, shall attain *Sāyujya* (absorption) with me."

Therefore the devotee, whether a man or a woman, should take the holy bath in the auspicious and extremely meritorious Tīrtha which is destructive of all the sins. It (the Tīrtha) is the sole bestower of the benefits of all the Tīrthas and causes delight unto Viṣṇu.

After the bath he should offer libations to Pitṛs and Devas carefully in accordance with the injunctions. Then he should worship and bow down to Narasimha installed on the shore. After completing the rites of purification and *Ācamana* he should go to the Great Altar, worship as before or bow down with great devotion. The devotee who does this for seven days is not an ordinary man or woman (but becomes superhuman).

12. At the bidding of the Enemy of Mura (Kṛṣṇa) he attains *Sāyujya* with Viṣṇu. Seeing him during day is meritorious (but doing so) at

1. The same as Indradyumna Lake.

aight will give ten times the merit.

13. Whatever holy rite is performed in the presence of the Lord of the aniverse on a modest or large scale, shall become (multiplied) crores and crores of times more.

14. The devotees may give charitable gifts of Tulāpuruṣa[1] or other great gifts. Bat even if one (thiag) is given, O Brāhmaṇas, it is as good as the gift of evarything.

15. When Kṛṣṇa goes to the Great Altar, all charitable gifts are on a par with Meru; all people are equal to Vyāsa, O Brāhmaṇas. This *Yoga* is rare indeed (*Yoga* = an astronomical combiaation).

16. *Ardhodaya* and other Yogas expounded by Skands do not deserve avaa a sixteenth part of the Yoga called *Mahāvedī*.

17. Henceforth I shall describe the excellent holy (*Śrāddha*) rite of Pitṛs. Evea if one performs Gayāśrāddha throughout one's life, one shall not get a benefit (as from this).

18-19. All the Manes, all the grandfathers whether stationed ia heaven or in hell or re-born as aoimals or human beiags, about oae hundred famous members (of the family) desire that their scions should perform this. That procedure I shall recount to you. Listen to that excellent one, O sages.

20-26. Maghā is the coastellation (specially favoarite) of the Pitṛs. It is higbly pleasant and delightful (to them). If the Śrāddha is offered by the sons joyously ia this constellation, it delights (Pitṛs). The fifth lunar day is also excellent. (If available) in Śrāddha, it is condncive to prosperity. If both of these coincide, the day is extremely meritorious. If the Śrāddha rite is performed on that day by the sons, the Pitṛs will be aplifted.

If at the Tīrtha inclusive of (i.e. comprising) all Tīrthas the Śrāddha is devoutly performed in the presence of the Enemy of Mura, ia the most sacred area between Nīlakaṇṭha and Nṛsimha and on the extremely rare Yoga (specific astrological time), he redeems a hundred men (ancestors) of his family and is honoured in the world of Brahmā.

The period of *Kutapa*[2] (early afternoon), when the sun is gentle, is extremely praiseworthy. One should offer a gold piece keeping the

1. The donor is to be weighed in a balance with gold or other valuable articles in the other pan and the articles equal in weight with the donor are to be given to Brahmins. This is called *Tulāpuruṣa*.

2. This is the eighth Muhūrta of the day (MtP 22.84). *Kutapa* and the following four Muhūrtas form the proper period for Śrāddha.

Manes in view. If he cannot afford it, he should remain pure and duly perform the rites of libation with gingelly seeds. Thereby he gives excellent satisfaction to Pitrs.

Or he should feed Brāhmaṇas or give them the cost of the foodstuffs. Or he should feed one meritorious person and give him a thousand (cost of the foodstuffs of a thousand Brāhmaṇas?).

27. At this particular Yoga no discrimination regarding merit (eligibility) and non-merit (ineligibility of the Brāhmaṇa to be invited to Śrāddha) be made. O Brāhmaṇas, on that extremely rare Yoga, all Brāhmaṇas are on a par with sages.

28-30. The fifth day in the bright half of the month of Āṣāḍha, the constellation Maghā and the contact (installation) of the Lord of the universe with the Great Altar—when all these three come together and at the excellent lake of Indradyumna—this Yoga is known as *Catuṣpāda* (four-footed). It bestows everlasting benefit unto the Pitrs.

By performing a Śrāddha then no one gets despondent in regard to the holy rites of Pitṛs.

Listen to another thing, O Brāhmaṇas. I tell it to you on this occasion.

31-32. On the new-moon day in the month of Nabhasya[1] (or Bhādrapada i.e. August-September) or on the four Yugādi (i.e. anniversary of the beginning of the Yugas) days, the devotee should perform Śrāddha of the Pitrs at the lake formed as part of the horse-sacrifice (i.e. Indradyumna Lake). It will then have the same benefit as that of a thousand Gayā Śrāddhas faithfully performed. In this matter there need be no doubt at all.

33-36. A charitable gift offered and *Homa* and *Japa* performed during the seven days when Kṛṣna stays here in the Pavilion is destructive of all sins. The subseqnent day is superior to the previous one

The third day in the bright half of Āṣāḍha is the most excellent day. On that day the devotee should take the holy bath early in the morning, on the bank of Indradyumna Lake, in the excellent holy spot of Nrsimha. After the due performance of the rite of *Saṁkalpa*, the man should take up this *Vrata* called *Vanajāgaraṇa*. It increases the pleasure of the Lord. It suppresses all the sins and yields the benefit of all *Vratas*.

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1. The text reads *nabhasyadarśe* i.e. the new-moon day of Nabhasya (Bhādrapada) The new-moon day of Bhādrapada is specially meant for offering Śrāddha to Pitṛs and is hence called '*Sarvapitṛ amāvāsyā*'.

37-39. On all these seven days, the devotee should take three baths per day. He should light lamps fed with cow's ghee or sesamum oil. He should observe the vow of silence. He should place these lamps in front of Hari and keep them lighted day and night. During the day time he should observe silence and during the nights he should keep a vigil. He should repeat the Mantra of the Lord at intervals between the daily routine of duties while observing this *Vrata*.

40. He should observe fast also during the seven days. After the seven days have passed, on the eighth day he should get up early in the morning and perform the installation.

41. After taking the holy bath in the same excellent Tīrtha, he should return home. In the previous mystic diagram of Sarvatobhadra he should place the pot.

42-44. He should invoke Hṛṣīkeśa there and worship by means of the offerings. To the west of it, on the ground duly consecrated, he should kindle the sacred fire in accordance with the injunctions mentioned in the Gṛhyasūtras.

He, surrounded by Brāhmaṇas, should perform the rites of fire-worship. He should offer sacrificial twigs, ghee and the Caru into the fire a thousand times by way of Homa or each of them a hundred times. It is laid down that the Homa should be performed with the Vaiṣṇava Gāyatrī.

45. After feeding (the Ācārya), he should offer monetary gifts and give a cow, garments and gold (to him). At the end he should feed the Brāhmanas for the satisfaction of the Witness of the universe.

46. By performing this important Vrata in accordance with these injunctions, O Brāhmaṇas, he obtains all the four aims of life. Whatever one desires shall be obtained.

47. If a woman possessing sincere faith performs this rite of the great festival of the Altar, she will also obtain the benefit thereof.

48. The merit acquired by a person observing the vow is the same as that of the person who participates in the festival of the chariot-procession.

O excellent Brāhmaṇas, everything has been said to you. Be happy.

CHAPTER THIRTYFIVE

The Procedure of Preserving the Chariot

Jaimini said:

1-3. Henceforth I shall describe the procedure of protecting the chariot, whereby terrible goblins, ghosts and others as well as hideous supernatural beings do not harm the chariots. O sages, (I shall tell you) what will be approved by you all.

Everyday the devotee should worship Krsna and other deities stationed on the flags with sweet-smelling flowers, raw rice-grains, wreaths, excellent offerings and services, songs, dances etc as well as incense, lamps and food-offerings.

4. Oblation should be offered to the Guardians of the Quarters everyday with rice cooked in milk. Excellent oblations should be offered to goblins, ghosts and evil spirits.

5. With great efforts (and care) those chariots should be kept in a condition fit for the riding (of the deities). It should be seen that no man or domestic animal climbs on them. Particularly birds whose habitation is inauspicious should not be allowed to occupy them.

6-11. On the eighth day the chariots should be kept facing the South. The devotee should adorn (the deities and the chariots) with cloths, wreaths, flags, chowries etc On the morning of the ninth day the Devas should be installed in them luxuriously.

This South-facing journey of Viṣnu is very difficult to be accomplished. That journey (procession) should be carried out with great effort, devotion and faith.

Just as the previous (procession), so also this—both of these yield salvation. Both these—the journey (procession) and re-entry of the Lord, are considered to constitute one festival alone.

Those who are conversant with tradition and mythology say that this journey is of nine days' duration. This three-limbed (three-staged) journey (procession)[1] should be attended to in full. To those who do so, the great festival of the Great Altar will yield complete benefit.

12. Those who watch Krsna while returning from the Guṇḍicā Pa-

1. *Tryavayavā Yātrā:* The procession of three limbs i.e. stages, viz. (1) Journey from the temple of Guṇḍicā; (2) Return journey from Guṇḍicā to Nīlācala; (3) The visit of Dakṣiṇāmūrti (i.e. turning the chariots to the South).

vilion with face to the South and seated in the chariot along with Balarāma and Subhadrā, attain liberation.

13. That kind of benefit derived by those who witness the splendid Lords Rāma and others seated in the chariot with their faces to the North, is also obtained by those who see them (Rāma and others) facing the South.

14. If anyone sees (the Lord) going on foot or in the chariot facing the South, his birth is blessed, for at every step he obtains the merit of a horse-sacrifice.

15. The devotee should attend to the Lord in front with eulogies, prostrations, showers of flowers, different kinds of dances, offerings and services with fans, umbrellas, chowries and presents of various kinds.

16-17. Those who see Hṛṣīkeśa, the Lord who is like the wish-yielding Kalpa tree, who grants salvation to men merely by his sight, along with Subhadrā and Balarāma coming to Nīla mountain seated in the chariot and facing the South, are noble souls. They go to Hari's abode, Vaikuṇṭha.

18-20. While Hari returns to his palace on Mount Nīla with his face to the South, those devout believers who eulogize him and prostrate themselves before him who is the abode of all the Tīrthas and is like a wish-yielding tree donating (anything and) everything, do not return to this world (after death). They get established in Brahmā's region.

21. O sages, this great festival of the Great Altar has been described to you. By glorifying this a man becomes free from impurities (and sins).

22. The man who gets up early in the morning and recites this or listens to this or retains this in his memory, shall go to the world of Śakra.

23-24. If anyone makes a replica or a picture of Hari, places it on the chariot and carries out this procession with faith and devotion, that man shall obtain the merit of the festival of Guṇḍicā by the favour of Viṣṇu. He then goes to the abode of Vaikuṇṭha. There is no doubt about this.

25-26. A person should perform this Yātrā (procession) in accordance with his affluence, devotion and faith. By sponsoring or witnessing this one ceases to be afflicted and worried. This holy and great secret has been revealed by Brahmā.

CHAPTER THIRTYSIX

*The Festival of the Lord's Retiring to Sleep**

Jaimini said:

1-2. Henceforth I shall describe the excellent festival of (the Deity's) going to bed.[1] With Āsādhī as the starting point, Hari's sleep covers the four months of the rainy season from Āṣādhī (eleventh day in the bright half of Āṣāḍha) when the sun goes to the Zodiac of Cancer to Kārttikī (eleventh day in the bright half of Kārttika). This is the most meritorious period for the propitiation of Hari.

3-5. If a person stays in the holy place Śrī Puruṣottama even for a single day during the period of these four months in the presence of Hari, know that his merit is what has been mentioned for the stay in Kāśī for many Yugas performing pious observance and holy rites. If a person passes all the days of those rainy months in the meritorious holy spot in the presence of the Lord of the universe devoid of impurities within, he will directly obtain the merit of a thousand horse-sacrifices.

6. A person who bathes in the holy waters of the ocean, sees Śrī Puruṣottama and devoutly performs holy rites during the four months (of the rainy season), never has any grief from anywhere.

7. Stay in the holy place Śrī Puruṣottama during the four months, and direct view of the Lord—these two are the means of salvation.

8. Hence a man should give up all the rites ordained in the Śrutis or Smṛtis and make efforts to stay in the meritorious holy spot Śrī Puruṣottama.

9. The Lord remains asleep on the couch of the serpent's (Śesa's) body during these four months. The Sire of the universe is not present then in any of the other sacred places.

10. But he stays here visibly as though in his abode of Vaikuntha.

* Anthropomorphism and anthropopathism are a special characteristic of *Saguna Bhakti*. The Lord is treated as a human being and he wants sleep, turns his side during sleep, suffers from colds and requires medicine—all this is sincerely done in the spirit of Saguna Bhakti to the Lord. This is amply illustrated in our Text.

1. This festival of Lord's going to sleep is one of the twelve Yātrās of Jagannātha. The eleventh day in the bright half of Āsādha is called Śayanī Ekādaśī. The Lord is supposed to go to sleep on this day to be awakened on the eleventh day in the bright half of Kārttika which is called 'Prabodhinī' (the awakener). And the period of four months between these Ekādaśī days is called 'Cāturmāsya'.

During all the twelve months the Lord is in his embodied form here. If he is seen with one's eye especially during these four months, he is the bestower of salvation.

11. By seeing the Lord on a single day during these four months (*Cāturmāsya*) one obtains that merit which is acquired by seeing Viṣṇu everyday while staying here all through the other eight months.

12-17. By staying in the holy spot of Śrī Puruṣottama for the whole period of four months one acquired the merit of staying in all holy places on everyone of those days. The Lord grants (befitting) benefit for staying in the holy place for a whole year.

A man may be engaged in all kinds of evil actions. He may be fallen from all kinds of decent conduct and behaviour. He may be excluded from all pious and devout rites. But if that sinful man stays in Puruṣottama during one set of (these) four months, he dispels all the sins. He becomes free from impurities both within and without. By the favour of Narasiṃha he shall go to the abode of Vaikuṇṭha.

Hence with all his devout feelings a man should stay in Puruṣottama during those four rainy months sanctified by Viṣṇu's sleep. He may or may not do anything else, notwithstanding that his life becomes fruitful.

18. The devotee should celebrate the great festival of (the Lord's) sleep on the eleventh day in the bright half of the month of Āṣādha. A pavilion should be made and an excellent bedchamber should be built there.

19-26. In front of the Lord, the bed must be spread over a gem-set couch along with a pillow and a bedsheet of soft China silk. Camphor-powder should be scattered over the bed and splendid awning should be made. The enclosure all around should have no holes. It shall be sprinkled with sandal-paste. There must be a good doorway. The bed should be even. It should be decorated with various pictures and paintings.

There should be only one bedchamber. The devotee must have ready with him three images (of the three deities). They should be made of gold, silver, brass or stone according to one's faith. The succeeding is better than the preceding one. During midnight the images (specially made ones) should be placed at the foot of the respective deity. They should then be worshipped. The remnants (of worship) must be deposited on them. At the the end of the worship the devotee should meditate on the identity of those images with Kṛṣṇa and others.

"Come, come, O Lord, the sole life of all the worlds, for sleep

during these four months for the increase of prosperity of everyone."

After praying thus to the deities the devotee should take the three garlands from the deities and place them on the special movable images of the three deities. To the accompaniment of auspicious prayers and songs, they should be taken to the door of the bedchamber and kept there for three Ghatikās.

27-33. The images should be bathed with Pañcāmṛta separately, weighing more than 100 Palas for each. They should be smeared with fragrant sandal-paste and adorned with robes, ornaments etc. After duly worshipping them, the devotee should repeat this Mantra with palms joined in reverence:

"O Lord of the universe, worthy of being saluted by all the worlds, engaged in protecting the universe! O Lord, sleep during these four months of the advent of clouds, for the sake of the welfare of the worlds. Worshipped along with Śakra, suppress all evils and calamities. Come, come to the bedchamber. O Lord sleep here comfortably."

After praying thus to the Lord of Devas, the devotee should make Puruṣottama go to sleep. He should firmly close the door of the bedchamber of Viṣnu. After making the Lord of the worlds sleep one obtains excellent happiness.

When Janārdana is asleep during the four rainy months, the devotee should pass those four months in performing many holy rites and pious observances. The man with devotion shall dwell in the world of Visnu for the period of a Kalpa.

Even as I recount the holy rites and vows to be observed during *Cāturmāsya*, listen to them, O sages.

34-37. The man of devotion should give up resting on bedsteads and couches. Except in the stipulated period after the monthly menstural discharge (of hia wife) he should not carnally approach even his wife. He should give up meat, liquor, food of another person, *Patolas* (a kind cucumber)*, *Mūlaka* (radish) and brinjal. He should keep away from all forbidden foodstuffs. He should avoid *Masūra* (a kind of pulse), white mustard, *Rājamāṣa, Kulattha* and Āśudhānya. Io tbe beginning of the month of Śrāvana he should gradually avoid greens, curds, milk and pulses. No one other than a king, ascetics and cowherds should put on leather footwear. If it happens that one could not perform holy rites during the four rainy months, he should perform the holy rites in the

* Known as *Padval* in Marathi.

month of Kārttika for overcoming that sin.

38-44. He should repeat this prayer in the morning, midday, evening and at the conclusion of holy rites:

"Obeisance to Kṛṣna, to Hari. Repeated obeisance to Keśava. Salutation to Narasiṁha, to Viṣṇu, to the conqueror of sins."

He will burn all his terrible sins acquired in the course of many births like fire burning a heap of cotton.

If a person observes restriction in his diet, takes food only once a day, or takes in only the remnants of the offering unto Visnu,or takes in food only during the night throughout the period between Āṣādhī and Kārttikī, heaven is the least gain unto him.

The devotee should avoid oil-bath, midday nap and slander-mongering.

The man should undertake the Vrata (vow) on the eleventh day in the bright half of the month of Āṣāḍha, on the day of the transit of the Sun to the Zodiac Cancer or on the new-moon day in the month of Āṣāḍha.

After worshipping Lord Madhusūdana, the destroyer of all sins, and after taking the *Saṅkalpa* in front of him in regard to the Vrata, worship, Japa etc. the man of holy rites should pray to the Lord, the supreme Bliss, with palms joined in reverence:

45. "O Lord, the vow of the four months has been taken up (by me) by your favour. O Keśava, let it be accomplished without obstacles through your grace.

46. If I were to die when this vow is yet incomplete, O Adhokṣaja, even then let it be complete by your favour."

47. After praying thus to the Lord of Devas the man who is observing the vow should strictly adhere to the rites mentioned before and pass the four months with his mind dedicated to Viṣṇu.

48-53. At the end of every month he should perform Pāraṇa (formal conclusion of the austerities) for the pleasure of Kṛṣṇa. The devotee should feed Brāhmaṇas with sweet sumptuous food after worshipping the Lord of the universe.

If one is incapable (of doing it every month), he should conclude the excellent holy rite of Kārttikī day. On that day he should worship the Lord of the universe, abiding in the holy fire. Thereafter, he should propitiate prominent Brāhmaṇas with sweet milk-puddings and honour them with devotion as unto Viṣṇu. In accordance with his capacity he should give gold and garments.

A man not capable of the full (-timed) austerities should perform

the austerities in the month of Kārttika as mentioned before.

There are various Vratas[1] (austerities) of Viṣṇu such as *Kṛcchra*, *Cāndrāyaṇa* etc. One who passes (the month) subsisting on milk only or vegetables (greens) only shall enjoy extensive worldly pleasures and then attain salvation.

54. If the vratī (vower) is incapable of even this austerity, he should observe the excellent vow of Bhīṣma-Pañcaka to propitiate the Lord of Devas. He shall sustain himself with forest products (take fruits, roots etc. naturally produced not cultivated, but no cooked food).

55. This *Vrata* is said to be conducive to the delight of the Lord. It supresses all sins. It yields the attainment of the world of Viṣṇu as its fruit. It is conducive to longevity, reputation and wealth. It accomplishes all desired things.

56-58. O sages, this secret has been disclosed to you. Listen to another. Know that these and many other Vratas are fruitless in the case of those devoid of devotion to the Lord.

One attains all the benefits by devotion to Viṣṇu alone—the benefit of great sacrifices, the excellent benefit of (pilgrimage to) Tīrthas, charitable gifts and all penances of the Sāttvika type.

59-60. Those noble souls who witness the excellent festival of retirement to bed (of the Lord) do not rest in the womb of any mother.

Those who sponsor the great festival, should make a promise of taking up this *Vrata* in front of the Lord at the conclusion of the festival. After performing the rite of Pāraṇa sufficiently well they are honoured in the world of Brahmā.

1. Observances such as *Kṛcchra*, *Cāndrāyaṇa* and others. *Kṛcchra* is of different types (for details vide HD IV 132-133). In Cāndrāyaṇa morsels of food are to be increased and decreased as per waxing and waning of the moon. (Hence the name *Cāndrāyaṇa*.) In this observance one morsel of food is to be eaten on first day of the bright half, two morsels on the second day and so on till fifteen morsels are to be consumed on the full-moon day. On the first day of the dark half fourteen morsels are to be eaten reducing the quantity by one morsel everyday and ending in complete fast on the new-moon day. (For details see HD IV 135-136.)

CHAPTER THIRTYSEVEN

King Śveta Attains Salvation

Jaimini said:

1-7. Henceforth I shall describe (the rites to be performed during) the excellent Dakṣiṇāyana (transit of the Sun to the South). The period of time extending to twenty Kalās just before the transit of the Sun is the most auspicious time for the performance of holy rites by men devoted to duties.

As in the case of the (ceremonial) going to bed of the Lord, O Brāhmaṇas, the devotee should bathe the Lord with *Pañcāmṛta*. He should smear the entire body of the Lord with agallochum, camphor and sandal-paste. He should worship the great Lord with sweet scents, wreaths, ornaments, charming garments, lamps and different kinds of foodstuffs and offerings. He should wave a lighted camphor near the face of Hari. Then the Lord should be duly saluted after the offering of blades of Dūrvā and raw rice grains following the Nīrājana rite of waving the lights. Women should sing auspicious songs and shout *Hulā-Hulā*.[1] They should dance too.

Janārdana will give hundred times the merit of the worship to a person who witnesses Puruṣottama having been worshipped and being worshipped. Those who see the Lord of Śrī being worshipped during the Southern Transit (of the Sun) get rid of all their sins and go to the world of Viṣṇu.

8. Whether the festival of procession of Hari is celebrated on a small scale or on a grand scale, it always bestows salvation. The Lord seen on the different days is certainly the bestower of salvation.

9. It is to inspire faith in the ignorant, O Brāhmaṇas, that these festivals of procession have been declared by the merciful Viṣṇu. They dispel the sins of sinners.

10-11. Those who regard that merit is (always) created by undergoing strains are base persons.

In order to prepare the food-offering for the Lord of Lakṣmī the kitchen should be consecrated well. After kindling the Vaiṣṇava sacred

1. This inarticulate sound is uttered by women in Orissa on joyous occasions—an evidence of the author of this section being an Orissan.

fire, the excellent *Caru* should be prepared. It should be made the means of cooking the Vaiśvadeva[1] oblation unto the Lord.

12-17. The preceptor devoted to the holy rites prescribed in Śrutis and Smrtis, and employed by the king, should with great (mental and physical) purity, perform the Homas in the sacred fire to Brahmā, the Lord of house-site, the Lord of the subjects and Viṣnu, the maker of the universe.

The preceptor employed by the king should be a scrupulous performer of the religious rites prescribed in Śrutis and Smrtis.

Thereafter, Bali (oblations) should be offered and offerings should be made as follows:

To the Dvārapālas[2] (Canda and) Pracanda in the North-East, to the Kṣetrapāla, Virūpa and the Lord of birds in the South; to Durgā and Sarasvatī in the South-West. As per injunctions the offering of oblations to Mahālakṣmī and Mahendra is made in the Eastern Quarter. The offering of oblatinn to the attendants of Viṣnu and to the Lord of Paśus (i.e. Śiva) shall be made in the North. (The Bali should be offered) to Nārada in the West; to the Fire-god in the South-East, to Viśvasāksin (witness unto the universe, the Wind-god?) in the North-West; to the Wind-gods in the forms of the five vital airs and to the maker of the universe in the middle. In every rite of offering the oblations water should be offered in the beginning and in the end.

18. After offering the oblations the excellent cooking should be conducted in that fire to prepare *Caru* to be offered in the worship of the Lord in all the three *Sandhyās* (dawn, noon and dusk).

19. The different foodstuffs form part of the consecration of the *Caru*. The king should not engage brilliant persons of the (first) three castes.[3]

20. He should engage clean Śūdras of noble birth or persons of the labour class.[4] This is the common practice. It is certainly Śrī herself who cooks.

21-27a. Nārāyaṇa in his embodied form always eats what is cooked

1. It is an offering to all deities made by presenting oblations to Fire (before one takes one's meals).

2. Canda and Pracanda are the two doorkeepers of Viṣnu. Hence the dual, *pracaṇḍābhyām* as Canda is understood in the compound.

3. The existing reading *traivarṇiko* obviously having no relevance should be corrected as *traivarṇikān* to give this meaning.

4. The Purāṇa thus testifies to the Śabara origin of Jagannātha cult, though modern scholars from Cunningham onwards attribute it to the Buddhist influence.

by her. Indeed that *Naivedya* is nectar itself. By keeping it on the head one can dispel all sins. If it is eaten, it destroys great sins arising from drinking liquor etc. If it is inhaled, it destroys mental sins; if it is looked at, it dispels sins arising from sight; if it is tasted, it dispels auditory sins; if it is touched, it destroys sins committed through touching as well as those arising from false utterances: by applying it over the body, it dispels all bodily sins: it burns them, there is no doubt about it. Indeed, the food offered to Hari is exceedingly sacred. If a person uses it in the rites of Manes as well as deities, Pitrs and Suras are pleased with him. They go to the world of the Slayer of Madhu. Among *Havyas* and *Kavyas*,[1] O Brāhmaṇas, there is nothing more pure and sacred. Heaven-dwellers assume the forms of men and eat it. In it there is great attachment of the Discus-bearing Lord of Devas.

The Story of King Śveta

27b-32. Formerly there was a great king named Śveta in Tretāyuga. He observed all holy vows and had great devotion to Puruṣottama.

Everyday he joyously got ready different kinds of food-offerings of the same type as the food-offerings got prepared by Indradyumna. There were many kinds of foodstuffs, well-prepared dishes of all the six tastes. There were wonderful varieties of wreaths, sweet scents and unguents. There were songs and instrumental music and dances of divine charm. On different occasions Hari was given royal reception and service. Everything involved great expenditure and strain and reflected devotional feelings. The food-offerings of different varieties mentioned in the sacred writings of Vaiṣṇavas were got prepared by that king (who was like) the sun for the lotuses (in the form) of learned men.

33. Once, on a certain day in the morning, the king went (to the shrine) to see Hari at the time of worship. He saw the Lord being worshipped.

34. After bowing down to the Lord of Devas, the excellent king stood near the entrance to the Mansion (Temple) joyously, with palms joined in reverence.

35-42. On seeing the excellent offerings got prepared by himself as well as a thousand gifts arranged in front of Hari, the king thought thus in his mind and he fell into a reverie. He mused thus: 'Does Hari

1. *Havyas* and *Kavyas*: Offerings to gods are *Havyas* and to Pitrs are called *Kavyas*.

accept the food-offerings prepared by human beings? The external Yāga (i.e. gross sacrifice) defiled by sentimental feelings is certainly not for the joy of that Hari who cannot be adequately adored even by Devas by means of divine offerings and whom men of restraint and holy rites worship by means of mental offerings.' Even as he thought thus, the king saw the Lord seated in the divine seat eating the food and drinking the beverage served by Śrī. She was adorned with a divine garland. She had divine silken robes and unguents. She seemed to fill the abode of Suras with the charming tinkling sound of her anklets set with very valuable gems. She was serving the juices eagerly with a gold ladle. The Lord was surrounded by many persons of similar personal features. They were also taking food. On witnessing that mysterious scene, the king thought himself contented and blessed. He opened his eyes. Then also he saw what he saw before. From that time onwards the king obtained great delight.

43-44. He regularly ate only what was first offered to the Lord. He performed holy rites and very great penances. For the destruction of untimely death in his kingdom and for the salvation of those who died, he used to recite the Mantrarāja. At the end uf a hundred years he saw Narasimha, the wish-yielding Kalpa-tree to those who resort to him, the Lord who dispelled sins.

45. The Yogic lotus-posture was his abode. Śrī was stationed on his left. All his limbs were adorned with divine objects. His body was as pure as crystal.

46. He was being eulogized by Devas as well as Siddhas and liberated souls. His face was beaming with smiles. He (the king) was confused, surprised and frightened. With words choked with excessive delight he blurted out, "O Lord, be pleased." Uttering these words he fell on the ground.

47. On seeing the sinless king who was emaciated on account of penance and was bowing down, Narasimha, the Lord affectionate to his devotees, spoke thus:

Śrī Bhagavān said:

48. Get up, O dear one, know that I am the Lord delighted with your devotion. There is nothing which cannot be obtained when I am pleased. Hence let it be prayed for by you.

49. On hearing these words of the Lord the king got up. With palms joined in reverence he humbly spoke these words to Janārdana.

Śveta said:

50-51. O Lord, if you are pleased with me, it is a rare blessing. I shall attain your *Sārūpya* ('identity of form') and stand in your presence. As long as I continue to be a king, let no one in my kingdom meet untimely death. In case the death is timely, let him attain salvation.

52-57. On hearing it, the Lord said to the excellent king Śveta: "O Śveta, your desire shall be fulfilled. Get up and be on my right side. You will enjoy your kingdom with all its luxuries for a thousand years. Through the (consumption of) remnants of the offerings unto me your remaining sins too shall be destroyed. With a mind devoid of impurities you will attain *Sāyujya* with me.

Between the Banyan tree and the ocean is the very rare spot of (i.e. affording) Salvation. Facing me, the first incarnation of Viṣnu in the form of Fish, stay there with a body as pure as crystal. You will be well-known in the terreatrial world by the name Śvetamādhava.

If human beings, lower animals or even insects were to cast off their lives in between you two, they shall certainly attain salvation.

58-59. Even the immortal Devas wish to die there. How much more would human beings! To the north of you there is a lake that dispels sins. The devotee should take bath there and sip its water. If a person becomes purified by seeing both of you on its southern shore and casts off his life, he becomes liberated.

60. All (the area) round this holy place, every bit of it, yields salvation. In order to inspire faith in the ignorant, the important spot is said to be efficacious.

61. All the people in your kingdom who eat my *Nirmālya*[1] (remnants of offerings) will never have untimely death."

1. Nowadays it means the dry boiled rice which is offered to Lord Jagannātha in the preceding day. This dry rice is also regarded as sacred *Mahāprasāda*

CHAPTER THIRTYEIGHT

The Great Efficacy of Nirmālya etc.

Jaimini said:

1. After granting the boon thus to King Śveta formerly, O Brāhmaṇas, Hari who was stationed within the Mansion, vanished.

2-3. Śrī, the cause of creation, sustenance and annihilation of all the worlds, the matchless Śakti of Viṣṇu, is the person serving the nectar-like well-cooked food and Lord Nārāyaṇa consumes it. Enjoyment of its remnants and leavings is the cause of the destruction of all sins.

4. There is no object on the surface of the earth which is so meritorious as that. It does not become defiled due to contact with sinful persons.

5-8. Due to the presence of Padmā (Lakṣmī) all of them are proclaimed to be pure and clean. That *Nirmālya*, present in the abode of Viṣṇu, does not become defiled even if fallen persons etc. touch it. It is (pure) like Viṣṇu himself. Widows who perform holy rites, people of all castes and stages of life, the initiated performers of Agnihotra sacrifices, the poor, the miserly, a householder or a master, natives or foreigners—all those who come there, become sanctified by eating. In the matter of consuming the *Nirmālya* of Viṣṇu no one should display any false prestige.

9. Whether due to devotion, or covetousness or out of curiosity or as a means to satisfy hunger, if the Nirmālya is eaten to the full, it dispels all the sins.

10. It mitigates all ailments; it increases sons and grandsons; it dispels poverty. It is excellent and splendid, bestowing learning, longevity and prosperity.

11-15. The partiality of Viṣṇu of unmeasured splendour is present therein. Those who find fault with that nectar-like *Nirmālya* are fools vainly considering themselves learned. The Lord himself remains ready to punish them. He never brooks the guilty. Indeed calamity certainly befalls those people against whom he raises his rod of punishment. They will be cooked in the terrible hell Kumbhīpāka.

No sale or purchase (of the *Nirmālya*) is to be encouraged, O Brāhmaṇas. If a person takes this vow, 'I will never eat anything before eating the *Nirmālya* of the Lord of the universe' and eats it everyday keeping up his vow, that man shall get rid of all sins. His mind shall become pure.

There is no doubt that he will go to the pure region of Viṣṇu in due course.

16. Even if (Nirmālya) is kept for a long time, even if it is dry, even if it is taken to far-off places, it can be eaten as it is. All these are destructive of sins.

17. If that food-offering of the Lord drops down from a dog's mouth while it was being carried off, the same may be eaten even by a Brāhmana. What need one say of others!

18. As soon as it is received, it must be eaten by a person whether he is observing a fast or not, whether he is bodily pure or not, even if he does not follow the code of good conduct, or is mentally sinful. No doubt need be entertained in this respect.

19. The Naivedya offering of the Lord of the universe and the water of Gaṅgā —both these are equal. If they are looked at, one obtains heaven etc.; if they are partaken of, all the sins are destroyed.

20. What is cooked by the Mother of the universe in the well-consecrated Vaiṣṇava fire, the Discus-bearing Lord eats everyday in all the Yugas, Manvantaras etc.

21. In the whole of the earth consisting of the seven continents there is no presence of Hari like it is on Nīla mountain, which he offers under the pretext of a human act.

22. The Supreme Brahman in the form of a wooden idol perceptible to everyone shines (here), O sages. It is neither seen nor heard anywhere (else).

23-28 Unto that Brahman in the form of *Pravṛtti* (Activity), Śrī, Śakti in the form of *Pravṛtti* prepares and serves the Havi. The Lord of the universe eats it. The remnants thereof can dispel sins. What is surprising in this, O Brāhmaṇas, if it is spoken as the cause of salvation?

Persons deficient in merit do not believe in it. This is glorified in the Yugas when the Vedas and conventional norms hold sway.

No one knows its greatness, particularly in Kaliyuga. In the terrible Kaliyuga,[1] opposition to Dharma (righteous conduct) has three-fourths share. Dharma has only a single foot left. It moves about only in some rare places because it is afraid (of Kali). All the people are inherently

1. Most of the Purāṇas draw a gloomy picture of Kali Age. See Mbh, Vana, Chs. 188, 190; BrP Chs. 229-230, MtP 144.32-47; BhP XII Chs. 1, 2, VP VI.1. Most probably that was the state of society when Purāṇas came to be written. The present state of society is however no better.

given to falsehood. They are hypocrites and knavish. Generally they are averse to virtue. They are addicted to eating and sex. They never meditate, perform penance or observe a holy rite.

29. All people are mostly unrighteous, violent and excessively greedy and rapacious. They themselves will not do anything. They are satisfied when they slander others.

30. Due to their mean-minded interests they put obstacles in other people's activities.

31. They neglect beautiful women lawfully married to them in their household. They are of brutish activities seeking contact with other people's wives of ignoble and censurable activities.

32-37. There is no Agnihotra or other holy rite anywhere. It has become a means of livelihood to Brāhmaṇas to whom it should have been a means of attaining the other world.

A holy rite does not yield (the desired) benefit if it is performed by one who has learnt the Vedas without the requisite holy rites, by means of wealth acquired unjustly and fraudulently.

Generally in Kaliyuga kings are averse to their duty of protecting their subjects. They are ever eager to exact taxes. They are extremely sinful and behave like thieves.

All the people indulge in mixing up different castes (through intermarriage) in Kaliyuga mostly behaving like Śūdras. Kings themselves become robbers and Śūdras minions of kings.

The holy rites laid down by Śrutis and Smṛtis are not properly performed in the prescribed way in the fourth Yuga, O Brāhmaṇas. They are not (hence) capable of yielding good results in the other world.

(In Kaliyuga) the virtue of practising charity is the highest and no other virtue is considered praiseworthy. One should wish for the welfare of the twice-born by words, thoughts and deeds.

38-41. Thus spake the Lord: "The Brāhmaṇa is my body. I am pleased with that person with whom Brāhmaṇas are pleased."

One should behave equally towards both, Brāhmaṇas and Janārdana. The words that Brāhmaṇas utter, are what the Lord himself would utter.

Whatever may be the mode of his living, Brāhmaṇa is the preceptor of all castes. That Lord too, the Lord of Devas himself, is fond of Brāhmaṇas.

Janārdana incarnates always for the sake of Brāhmaṇas. In every Yuga, he punishes the wicked ones for the sake of protecting them.

42. At the beginning of the creation the Four-faced Lord created

Brāhmaṇas. Afterwards all the other castes were severally born in their families.

43. Hence, in Kaliyuga, these two are the goal and resort unto all, viz. Brāhmaṇa and Viṣṇu. Hari is the goal unto Brāhmaṇas.

44. Here Hari alone is the goal unto all, when Kaliyuga approaches. He is remembered and glorified in Śālagrāma and other holy spots.

45. In that holy spot on Nīla mountain which is like the physical body of the Kṣetrajña, the Lord who has assumed physical body under the guise of the wooden idol, is the soul immanent in all beings.

46. For the destruction of the evils of Kali, he is usually the bestower of salvation on men of evil actions who pay a visit, offer eulogy and partake of the leavings of his food.

47. A man whose body is smeared with the leavings of the food of the Lord of Suras, whose food is the same (leavings of Lord's food) and whose mind is directed towards that, is never polluted by sins.

48. Food-offering is made to other idols too of the Lord and it is what purifies. But the leaving of the food is what liberates.

49-51. It is only here that the Lord eats (food himself); in other places he glances with his eye. Formerly the Lord was requested by Yogins who surrounded (him), "We shall overcome your Māyā by enjoying the Nirmālya and leavings of food."

He is the bestower of liberatioo easily (without any strain) on persons whose sense-organs have become calm.

He sports with Śrī through the activities of sitting, lying down, partaking of food etc. together. Let this be remembered that the activity of the Lord in this respect is what the purport of the Veda is.

52. The Lord never transgresses the Vedas. Indeed his incarnation in every Yuga is for the sake of protecting the Vedas.

53. How can the Lord who is the authority, act contrary to that? If he were to act against it, the whole universe will be (behaving) like that.

54-55. Indeed it is on account of its regular practice (by people) that the Veda has become the authority.

Formerly an excellent Brāhmaṇa (named Śāṇḍilya) hailing from Madhyadeśa (Central Region) came here.[1] He was completely free from impurities on account of his decent and decorous behaviour. He had

1. This story (vv 55-100) illustrates the great sanctity and efficacy of the Lord's Naivedya.

mastered the topics of all scriptural texts. He was always calm. He always got his sense-organs under control in thought, words and deeds. He was a householder.

56. In accordance with the procedure regarding the rites to be performed at the (particular) Tīrthas, he worshipped the Lord. He maintained the sacred fires. He spent here three days engaged in worshipping Viṣṇu with great purity.

57. Since there is the injunction in the scriptural texts that the remnants of Yajña should be partaken of by householders, he did not take the remnants of the offering unto the Lord suspecting that it must have been cooked by another (inferior person).

58. 'It should be consecrated by Devas; (otherwise) how can it be suitable unto the Lord? Because it is unsuitable, the Naivedya should certainly be unacceptable,' He thought.

59. When the Naivedya was not accepted with the Brāhmaṇa, all his attendants too did not eat the Naivedya (food-offering).

60. Thereupon, he became afflicted with diseases. His body ached and he became excessively distressed. He was dumb-founded along with his family because he had offended the Lord.

61. He mentally thought, 'How is it that without any cause the whole family has been afflicted with this pain (as if) breaking all the limbs?'

62-63. He went on thinking thus, when at the end of three days an idea struck him: 'An affliction and ailment like this cannot befall everyone at once. In what way have we offended this Lord Puruṣottama? It cannot be deliberate. What then is the cause of this sickness of mine?'

64. After deliberating thus frequently, he meditated on Lord Nārāyaṇa. At the end of the meditation (that Brāhmaṇa) the expounder of the real meaning of scriptural passages eulogized (the Lord).

Śāṇḍilya said:

65. All the fourteen lores, the bases for the determination of virtue, are your utterances which have come out of your lotus-like mouth.

66. This is the conclusion of all the scriptural texts that one should practise Dharma only according to them. It is for the sake of the protection of that Dharma that you incarnate in every Yuga.

67-73. One who transgresses that (Dharma) is certainly one who offends you. O Lord of the chiefs of Devas, I never transgress the code of conduct (of Dharmaśāstra) mentally, verbally and physically. Even

in regard to wealth and love I do not transgress Dharmaśāstra.

O Lord, I have come here to burn down the mass of sins accumulated in the course of many thousaads of births by means of the forest fire of your aight.

What was the offence committed by me, adhering, O Lord, to your own path prescribed in scripture? A dreadful ailment with no apparent cause afflicts all the limbs.

Whether knowingly or unkanwingly, if any offence has been committed by me against the lotus-like feet of yours, O Lord, O ocean of mercy, forgive it. The ground alone is the support to those who have slipped in tbeir steps on the ground.

You alone are the refuge, O Lord, to those who commit offences against you You alone do forgive my sin arising from an offence against you.

A wound (eruption etc.) caused by (bodily) heat is cured by applying fire (remedial heat). So, O Lord, subdue by means of your graceful glaace from the corner of your eyes, this deplorable condition arising from the seeds of ains. The evil action has begun to bear fruit. Your benign glance is the sole cause of salvation. I have fallen into the ocean of grief. Redeem me, O Lord of the universe.

74-77. How can a man who has come withia the range of your vision be in a pitiable state? O ocean of natural mercifulness, one who has come within the range of your visaion is always immersed in the ocean of bliss. He does not bemoan nor does he yearn.

My fortune is by no means meagre. I have seen you with my own eyes. If there is any obstacle in my getting salvation, it is certainly terrifying. So be pleased, O Lord of the universe, towards me, your attendant though a habitual offender. In view of our relationship as Master and Servant, do forgive my offence.

At the end of this prayer, the affliction of his body immediately disappeared.

78-80. He saw Govinda, Nṛsiṁha fond of his devotees. He was seated on a divine throne. He was adorned with divine ornaments. He was found taking up in his lotus-like hand the excellent cooked food offered by Śrī and dropping the remnants of the mouthful frequently into the (various) vessels.

Lakṣmi went on placing in his hand (various food items) with graceful smiles and coquettish glances. Whatever was handed ovar to him he want on eatiog without any hurry.

81. On seeing this, Śāṇḍilya, the excellent Brāhmaṇa, became surprised. He remembered his own offence in not taking up the Naivedya. (He eulogized thus):

82. "What a great difference! I am a knower of a limited things while you are the storehouse of all knowledge and the creator of the principles of *Mahat, Ahaṃkāra*! (There cannot be any comparison between us.)

83. O Īśa, how can those who are deluded by your Māyā know your unbridled, indefinable wish manifesting itself in the form of creation and annihilation?"

84. As he eulogized thus, the Lord, Nṛsiṃha, scattered the remnants of the morsels all over the body of the excellent Brāhmaṇa with his own hand that was *Ucchiṣṭa* (not washed after eating anything).

85-86. When he was sprinkled with them which he felt comparable to nectar, the Brāhmaṇa joyously shone with divine body. He was as lustrous as a sage who is a living-liberated soul.

"Only devotees know the greatness of devotion. A barren woman never experiences the severity of labour pain."

87. Saying this he took up the leavings of the Supreme Soul from his body and ate them. The eminent Brāhmaṇa well-versed in the Vedas considered himself one who has attained his goal in life.

88-90. 'Ordinary code of conduct (Dharma) is not much (highly) thought of in this holy spot. This is the greatest Dharma which has been proclaimed by the Lord himself. Dharma has its source of origin in the conduct of life. Acyuta is the Lord of Dharma.' Thinking thus, the Brāhmaṇa himself took a handful of the remaining food to the members of his family. At that time his reverie broke. He got up from his sleep. With a great surprise he realized that it was a dream.

91. He thought, 'This alone is my offence that I slighted the Lord without knowing the wonderful greatness of taking in the Naivedya.

92. (*Defective verse*) The lotus-like feet of the Lord are the eighteen and fourteen Cosmic Eggs. The devotee who washes His feet with the liquid in the form of Dharma actually sanctifies himself with that water.

93. In this holy spot it is a great mystery that the Lord eats what has been cooked by human beings, the Lord whom Śakra and others worship with excellent divine items of food offerings.'

94. Wondering thus, O Brāhmaṇas, he took the Naivedya acquired in dream and respectfully sanctified his family through it.

95. Thereupon all of them became free from ailments. They be-

came delighted in their minds. Their power of expression became excellent. They considered it their rebirth. They praised the excellent holy place:

96. "In the whole of the earth consisting of seven continents there is no other holy spot like this, where by giving the leavings of his food the Lord liberates men from their sins.

97. This sacred place has the same greatness as Purusottama. It is extremely rare since heavenly and worldly pleasures as well as salvation come within the reach (of the devotee).

98. Those who are distressed in the forest of worldly existence and fortunately come here, become completely satisfied by different kinds of enjoyment. They will easily attain the path of salvation."

99. Excessively delighted, they began to talk like this to one another. They fed one another with the remnants of food offered unto the Lord to their heart's content.

100. Thereupon, all of them became free from impurities, O Brāhmaṇas. They had the lustre of the midday Sun. They shone like gods, free from sins and devoid of fever.

101. O excellent Brāhmaṇas, the efficacy of tasting the Naivedya has been recounted to you. Even by hearing thus the greatest of sinners is liberated from a great sin.

102. We are not competent to recount the full benefit of taking the Nirmālya. It is worn by the body which is directly the form of Brahman.

103. Flowers, sandal paste, wreaths of flowers etc. which are being worn by the limbs (of the Lord), when taken away from the idol at the proper time, are called Nirmālya.[1]

104. If the Nirmālya is worn on the head and if (the unguent etc.) is smeared on the body, it yields the benefit of the holy bath in all the three and a half crores of Tīrthas. If it is eaten, it is destructive of all the sins including that of defiling the preceptor's bed.

105. This idol of Viṣṇu is to be smeared with unguents. The following unguent is much better than others. Sandalwood, agallochum, camphor, musk, saffron etc. are its constituents.

106. Indradyumna got a special unguent ready by means of sandalwood and black aloe-wood ground into a paste and applied it to the body of Vāsudeva.

1. This verse explains the term *Nirmālya* and the articles to which it is applied.

107. Everyday it was applied, O excellent Brāhmaṇas, and it was removed at the end of the year. When the unguents become devoid of stickiness their aight is not praiseworthy.

108. If the unguent were to fall in the middle (of the year) it ahould be made into a paste once again and applied. Other types of unguents are not recommeoded. Thia alone is approved for the lımba of Viṣṇu.

109. Formerly a prince of confused mind saw Viṣnu wet in body with sandal paste. The prince coveted it due to its fragrance.

110. The officer engaged there wanted to please him. He peeled off the unguent from the Lord's body (idol) and gave it to the prince who applied it to hia chest.

111. That portion of hia body became afflicted with white leproay immediately. The officer who gave him the unguent contracted leprosy on hia hand.

112. Hence it ia laid down that the unguent that has alreay been (on the body of the Lord) for a year is the most meritorioua. It ia the most important of the Nirmālyas. If it is inhaled it destroys sins.

113. Formerly there was a Daitya named Damanaka.[1] He had become very powerful due to Māyā. He harassed people. He could move through the waters of ocean.

114. The Lord too could wield Māyā. At the request of Brahmā the Lord took up the incarnation of Fish and entered the ocean.

115. He searched for and found (the demon). He dragged him to the shore and thrashed him on the surface of the earth. The excellent Dānava fell on the fourteenth day in the bright half of the month of Madhu (i.e. Caitra).

116. By tha contact of the handa of the Lord he became a fragrant grass of the same name, i.e. *Damanaka* (Artemiaia indica). The Lord accepted it with a surprised mind.

117. He made a garland of it and wore it on his chest along with the garland of aylvan flowers. He thought that its fragrance ahould stay as long as the object exists.

118. Its fragrance excels the fragrance of all the flowers. Its colour also became very splendid like that of the body of the Lord.

119. A garland made of this is extremely conducive to the pleasure of the Lord. Even if it becomes dry, even after the lapse of a long time, it never becomes defiled.

1. The legend of Damanaka is given to explain why this fragrant grass (Artemisia indica) is worn by the Lord on the 14th day of the bright half of Caitra. In Maharashtra Damanaka is used for worshipping Śiva on this day.

120. If any person wreathes a fine garland of it and offers it to the Enemy of Damanaka, he will give great pleasure to Viṣṇu. It bestows salvation.

121. He who devoutly wears the garland after removing it from the body (of the Lord), certainly attains the merit of a thousand horse-sacrifices.

122. If a person takes away the garland of holy basil leaves from the idol of Viṣṇu and wears it over his head, round the neck or on the chest, he acquires without any strain the merit of as many horse-sacrifices (as there are leaves thereto).

123. If a person eats the leaves of Tulasī Nirmālya of Hari, he is honoured in the world of Viṣṇu for as many thousands of births as they (the leaves) are.

124. If a person eats the Naivedya (cooked rice mixed with Tulasī leaves), he attains the merit equal to the drinking of Soma juice for every such morsel.

125. One who eats it throughout one's life shall certainly attain salvation.

126. The remnants of *Arghya* etc. of Viṣṇu, the *Ācamana* water, the *Pādodaka* (water with which the feet are washed), *Snānavāri* (water after the bath is performed)—all are destructive of sins.

127. They yield the merit of ablution in all the Tīrthas; they are destructive of evil spirits; they destroy ill-luck, sins and demons; they dispel goblins, vampires etc.

128. They are excellent dispellers of the fault (evil) of touching impure things like dead body etc.; they bestow the benefit of all initiations and holy rites; they increase prosperity.

129. They prevent premature death; they destroy the collection of ailments; they destroy the mass of sins of consuming liquor, cow's meat etc.

130. If a man sprinkles these waters on his body and then hears of sūtaka (child birth), he is not polluted thereby. He still remains a person having the right to perform all holy rites.

131. If one takes a vow to take all these or anyone throughout one's life and takes it in smaller or greater quantities, one shall become liberated due to Viṣṇu's favour.

132. Thus the Lord stays there with a desire to bless the worlds. He sports with Śrī. He is the Lord who liberates spontaneously.

133. In this excellent holy spot named Puruṣottama, the Lord is the bestower of salvation through the following: the Nirmālya, the water

with which the feet are washed, the food offering, charitable gifts, seeing the Lord, bowing down to him, worship and making present.

CHAPTER THIRTYNINE[1]

Festivals to be Celebrated during Cāturmāsya

The sages requested:

1-2. O sage, the greatness of the Lord of the universe has been heard from you; that of Nirmālya etc. also was heard in the proper order. We wish to hear, O Brāhmaṇa, the benefits of other Yātrās (festivals) too. To us who (wish to) listen to it, relate it accurately as you had originally intended.

Jaimini replied:

3. Puruṣottama exists for the welfare of all the worlds in every respect, and (for the purpose) produces different Guṇas and activities in various forms.

4-7. For the sport in various graceful forms, the Lord who is identical with the universe, becomes diverse souls.

Without Ahaṁkāra (Ego) there is no (experience of) the fruits of Karmas, O excellent Brāhmanas.

It is through the Ego that the people are bound in the prison called the worldly existence. Man does everything after being equipped with Buddhi (Intellect) and Ahaṁkāra (Ego). In accordance with the Guṇa (quality) of the Intellect, he obtains the benefit, auspicious or otherwise. Intellect is of three kinds according to the Gunas.

Those who are *Sāttvikas* are good men shunning the fruits (of the Karmas). They perform holy rites for propitiating the Lord. They are desirous of liberation.

8. People of the *Rājasa* type perform various rites with a feeling of rivalry with others, or for the sake of reputation, or for fruits. They

1. This chapter deals with the following festivals:
   i) Pārśva-paryāya (Turning over the side) on the 11th day of the bright half of Bhādrapada.
   ii) Utthāpana (Waking up) on the 11th day of the bright half of Kārttika

spend much wealth over it and strain themselves much.

9. People of the *Tāmasa* type are blind followers of others. They are devoted solely to perceptible results. They want benefits following from their acts. Thus they perform various rites.

10. When meditated, seen or remembered, the Lord of the universe is always a bestower of salvation on *Sāttvika* people. He is the sanctifier of everyone. There is no doubt about this.

11. The *Rājasas* and the *Tāmasas* are foolish souls desirous of results. They think that performance of rites etc. gives benefits.

12. Many of them, O Brāhmanas, join together and perform a small ceremony. To them that action or rite which involves great strain, pain and misery is the bestower of benefits.

13. In order to uplift them, for the purpose of convincing the vicious ones, O Brāhmaṇas, one should celebrate different kinds of Yātrās (festivals, processions etc.) every year.

14. The holy ablution on the birthday and the festival of the Great Altar have been recounted. These two great *Yātrās* are destructive of the sins by (their) glorification.

15. The sight of the Lord facing the South and the festival of retiring to bed are destructive of all sins. They are the festivals to be celebrated during the period of the Southern Transit.

16. Henceforth, I shall describe the festival of the turning on the other side of the Lord of the universe, who is lying down, the Lord who turns even the Yugas.

17-19. On the eleventh day in the bright half of the month of Bhādrapada (August-September), the devotee slowly goes towards the door of the bedchamber of Viṣṇu. He enters and bows down to the Lord of the universe, who is happily asleep on the couch. He should go to him slowly and cover him up (with a sheet) and worship with various offerings. Bowing down to his feet with devotion, he should eulogize with secret (mystical) Upaniṣad passages. He should repeat the following Mantra and make the Lord sleep facing the North:

20-24. "O Lord of Devas, O Lord of the universe, O Lord who turns the Kalpas! This universe consisting of mobile and immobile beings is turned by you, by your will and activities such as keeping awake, dreaming and sleeping. It is for the welfare of the universe that you are asleep. Turn over on the other side.

This is the time for the change, for the protection of the universe. At your bidding this Śakra is eagerly standing by your flagstaff to see your lotus-like feet. He is showering water through the clouds. He

floods the surface of the earth as a means for the protection of the subjects."

The devotee should pray to the Lord of Devas repeatedly twice like this and propitiate him. He should fan the Lord with fans and chowries and serve him.

25-27. He should smear all the limbs of the Lord with sweet-smelling sandal paste. He should offer as Naivedya the following things: Tasty sugarcane juice and its products, milk products, palatable barley preparations, different kinds of fruits, tasty pickles, other sidedishes, sweet pies prepared in ghee, milk puddings of various types, ripe arecanuts and well-dressed betel leaves. These should be offered at the door of the bedchamber of the Lord. The devotee should offer these slowly and with great devotion.

28-30.On that day, if the devotee meditates on the form of Hari, it will yield great merit. Whatever is done for the sake of the Lord, such as holy bath, charitable gift, Japa, Homa, penance, keeping awake, fasting and other observances, shall have everlasting benefit. At the conclusion of the *Vrata*, Brāhmaṇas should be propitiated. By performing this *Vrata* with all its ancillaries, one shall attain the world of Viṣṇu. Whatever he desires in the mind, he shall certainly obtain.

31. This festival recounted to you is *Pārśva Paryāyaṃ* (Turning on the other side). It bestows everlasting happiness on all the worlds without any difficulty.

32-36. Henceforth listen to the great festival of *Utthāpaṇa* (waking up).

At the outset, the Lord of the universe is worshipped in the great festival named *Kaumudī* (Moonlight) by means of games of dice etc., flowers, garments, wreaths and unguents.

Then on a full-moon day during the night the devotee should worship Hari with great festivities by means of ground-flour cakes, coconuts and other articles of worship.

Then in the morning the devotee should declare his intention to perform the holy rite during the month of Kārttika. Till the eleventh day in the bright half of Kārttika, he should continue the *Vrata*. On that day he should awaken the Lord of the universe who is sound asleep. As before, he should perform the worship of the Sire of the universe at midnight. He should repeat the following Mantra joyfully and awaken the Lord gently:

37-42. "O Lord of the chiefs of Devas, O mass of refulgence, O Lord of the universe, look, all are sleeping due to your Māyā. Look at them

with your eyes that take away the splendour of full-blown lotuses. This universe seen by you will attain the greatest sanctity. Then all the holy rites laid down in the Śrutis and Smṛtis can certainly be performed."

After awakening the Lord thus, the devotee should take him to the Dance-pavilion to the accompaniment of playing of flutes and lutes and other musical instruments, the eulogies of the heralds, bards and panegyrists, auspicious sounds, the sounds of conchshells, Kāhāla trumpets and Muraja drums, dances, songs and shouts of "Be victorious".

After anointing him with scented oil, he should bathe Puruṣottama with Pañcāmṛta, coconut juice and the juices of fruits. Thereafter, he should smear the Lord with perfumed embylic myrobalan and paste of barley.

43-48. He should rub the body (of the Lord) with powdered Tulasī and smear it with fragrant sandal-paste. Then the Lord should be bathed with waters rendered fragrant by means of flowers as well as by camphor. Waters should be sprinkled by means of Kuśa blades. The Lord should be then bathed with watera rendered fragrant by means of perfumes from bejewelled vessels.

Those who joyously see the Lord being bathed thus, wash off their dirt (sins) firmly fixed and acquired in the course of many births.

Thereafter, O Brāhmaṇas, the devotee should apply perfume on the chest of the Lord of the universe.

Then the entire body from head to foot should be smeared with saffron, agallochum, musk and camphor mixed with sandal-paste. These should be ground into a paste with waters mixed with tumpet flowers and the liquid extract of black aloe-wood. A garland of jasmine flowers should be put on the Lord and dusted with powdered camphor. After worshipping Viṣṇu with great offerings and services, the rite of Nīrājana should be performed. With palms joined in reverence the devotee should pray with greatest joy:

49-54. "This entire universe consisting of mobile and immobile beings has you alone for its refuge, O Lord. Sanctify it by means of your benign nectarine glances, O Sire of the universe."

He should spend the remaining part of the night by having shows, dances and songs. He who sees Lord Gadādhara who has got up from the bed, shall destroy the slumber of delusion and attain the peaceful enlightenment. Whatever other desires he may have in his heart of hearts, he shall attain all those desires.

He shall attain the merit of a thousand horse-sacrifices and even something more. He shall attain the merit of gifting away a crore of

tawny-coloured cows, well adorned. He shall attain the greatest merit of taking the holy bath in all the Tīrthas. The *Pāraṇā* (concluding rites) of the vow of the four months should be performed on the Kārttikī day. (The devotee should give away) the idol of Dāmodara made of gold (a gold coin called) Niṣka or one made in accordance with one's capacity or one made of Śālagrāma stone.

55-58. Then the devotee with restrained self should worship the Discus, (another) form of the Lord. A separate excellent pavilion should be made and decorated or a part of the house may be decorated well with garlands, chowries and canopies. The floor and the walls should be well plastered and the pillars adorned with silk cloths of various colours.

He should fumigate with the incense of black aloe-wood the entire portion of the splendid house (or pavilion). In its middle he should draw the mystic diagram of Svastika-design with splendid colours. He should place an ivory cot within it. A silk mattress should be spread over it. The devotee should place Puruṣottama upon it.

59-62. The Lord should be in the form of Dāmodara with four arms and having the conch-shell and the lotus in his hand. He is to be depicted as embracing Lakṣmī with his left hand, Lakṣmī seated on a lotus and stationed on his chest. With his right hand he makes the gesture of granting boons to devotees.

His nose, forehead, eyes, pair of ears etc. are excellent. The Lord has a broad chest. He is endowed with every graceful and handsome features. He is charming with all kinds of ornaments. He has divine yellow garments.

Lakṣmī is depicted as having a lotus in her hand and offering betel leaves (to the Lord). After bathing the Lord with Pañcāmṛta the devotee should cover him up with two cloths.

63. He should worship him with offerings and services as elaborate as his affluence can allow. He should light copper lamps or earthen lamps with cow's ghee.

64. He should have a hundred light trees where the wicks burn with oil. He should worship there Brahmā and the celestial sages headed by Nārada.

65. He should worship Brāhmaṇas too, (the visible) forms of Dāmodara, and honour them with pairs of cloths, wreaths and scents, foodstuffs of various kinds and fruits as well.

66. The worship of Dāmodara here should be done in the manner in which worship involving ablution in the Tīrtharāja (the sea) is done.

67-73. He should worship Brahmā and others with the Mantra "*TAD VIṢNOḤ*" ("THAT OF VIṢṆU") (RV I.22.20) etc. He should celebrate a great festival to the accompaniment of songs and instrumental music on flutes, lutes etc. There should be reading of the Purāṇas and keeping awake for the whole of the night. After the day has clearly dawned, he should perform the rites in the sacred fire For the sake of general welfare he should perform Homas with *Samits* (sacred twigs), ghee and *Caru* while reciting the eight-syllabled Mantra (*viz. oṁ namo nārāyaṇāya*). To propitiate Śrī he should perform the Homas with fried grains mixed with honey and sacrificial twigs while reciting *Śrī Sūkta*.

In propitiating Brahmā and others, he should perform Homas one hundred and eight times. Eight of the oblations should be offered one by one with gingelly seeds. Thereafter he should offer Homas for Brahmā, Nārada, Dakṣa, Vasiṣṭha, Gautama, Sanatkumāra, Atri, Bharadvāja, Kaśyapa, Durvāsas, Agastya and Mahādeva. All these are well-known Vaiṣṇavas. They are the forms of Viṣṇu. There is no doubt about it.

By performing the worship of these Brāhmaṇas Viṣṇu can be pleased instantaneously. At the conclusion of Homa he should break his fast and make monetary gift to the preceptor.

74-79. He should give a cow also adorned with gold. With great devotion clothes and foodgrains also are to be given for the satisfaction of Vāsudeva. He should then feed Brāhmaṇas. Along with all offerings and services, a replica of Dāmodara should be given to the preceptor with the recitation of the following Mantra:

"Oṁ, Dāmodara, O Lord of the universe, the whole universe is identical with you. All these have you as their support. You are Dharma, the sanctifier of all. It is by your grace that the vow has been completed. Let it be perfect. Dāmodara is the giver. The Bull-emblemed Lord is the receiver. The Lord of the universe is being given. Let the preceptor of the universe be pleased with me."

Repeating this Mantra, he should give the excellent god to the preceptor. After concluding everything he should worship, eulogize and propitiate him with devotion.

If the preceptor is pleased, Mādhava becomes pleased. Thereafter, he should gift away the different articles to Brāhmaṇas.

80-81. Thereafter he should take his food along with the near and dear and kinsmen of good culture. After completing this holy rite in accordance with the injunctions, he should be richly endowed with the benefits as mentioned. He shall attain the world of Viṣṇu. There is no greater *Vrata* than this in the Śrutis, Smṛtis and Purāṇas.

82-85. Merely by performing this the man will feel that he has done his duty. Other *Vratas* are not as pleasing to Viṣṇu as this, O Brāhmaṇas. By performing thia excellent holy rite one obtains that merit which one gets by giving thousands of vessels full of gingelly seeds, thousands of thousands of cows, a hundred deerskins, and ten thousand virgins, O Brāhmaṇas. He obtains the merit of taking holy baths in three and a half crores of Tīrthas. The man gets whatever he desires.

CHAPTER FORTY

*Prāvaraṇa (Covering) Festival of Nṛsimha**

Jaimini said:

1. By celebrating or by witnessing the *Prāvaranotsava* (the festival of covering the Lord) with devotion on the sixth day in the bright half of the month of Mārgaśīrṣa, one shall attain the world of Viṣṇu.

2. I shall describe the procedure for the same now, O sages. Listen to it. A devotee conversant with the holy rite should perform the preliminary consecration of the cloth on the night of the fifth day.

3-6. He should make a lotus design with eight petals in the pavilion in front of the Lord. He should worship the Guardians of the Quarters in the various directions. He should worship Kṣetrapāla, Gaṇādhipa, Caṇḍa and Pracaṇḍa outside the diagram in the four directions. He should place the pot in the middle and sprinkle it with the water from the cloth. He should recite the Mantra *dyutā nas tvā* etc. (*Taittirīya Saṃhitā* 5.5.9.4) and cover it with the divine cloth. In its middle he should place well-fumigated cloths twenty-one in number repeating the Vaiṣṇava Mantra. With another cloth he should carefully cover that. Touching it and remembering Puruṣottama, he should recite this Mantra:

7-9. "Viṣnu is the immutable Lord who envelops the worlds with his refulgence. O Cloth, worn by him you stay in the residence of the Lord of the universe."

*This Festival takes place on the 6th day of the bright half of Mārgaśīrṣa. This is clothing the Lord for the winter.

He should make arrangements for its protection with the Mantra *indraghoṣas tvā* etc. (*Taittirīya Saṁhitā* 1.2.12.2).

He should worship it with sweet scents and flowers. Then he should worship the Lord. He should smear all types of unguents and spend the night in the midst of dances and songs.

10. Thereafter, at the time of dawn, about the time of morning junction, he should worship the Lord once again as before, with great concentration and purity of mind.

11-14. Then he should bring the lot of cloths that have been worshipped out (of the Pavilion). While being taken out, they should be in the same covered state in the cotton or silk cloth covering, O Brāhmaṇas.

They should be taken out in procession with umbrellas, flags, banners, waving of the chowries, songs, instrumental music, dances, scattering of flowers etc. He should circumambulate the Mansion (shrine) three times and then go round the Lord three times.

Then the covering cloth should be pulled off and the bundle of cloths should be consecrated by exposing it to the vision etc. (of the Lord). Each of the deities should be covered with seven cloths. All the limbs excepting the face should be thus covered with cloths affording protection against chilliness, O Brāhmaṇas.

15. Betel leaves are offered as Naivedya along with camphor creeper. After worshipping the Lord with Dūrvā blades and raw rice grains the rite of Nīrājana should be performed

16. Those who cover Nṛsiṁha with excellent cloths during the advent of winter and those who witness the festival of covering will never be covered by delusion.

17. They will never experience the fear arising out of the mutually opposed pairs as well as chill wind. This is the *Prāvaraṇa* festival of Viṣṇu, the Lord of Devas.

18-19. Those who witness thia devoutly shall attain all desires. For the sake of the Lord blankets etc. as protection against chillness should be given to Brāhmaṇas, preceptors, other Devas (?) as well as to the poor and the helpless. These should be given to them after honouring them joyfully. The delighted Lord grants him an excellent boon.

CHAPTER FORTYONE

The Festival of Holy Bath on Puṣya Day

Jaimini said:

1-2. I shall deacribe the festival of the holy bath on the Puṣya day[1] as approved by Brahmā formerly. The devotee should perform the festival of the holy bath on Puṣya day in the month of Pauṣa, when the full moon coincides with the Puṣya constellation. On the eleventh day the offering of germinating seeds[2] should be done in the North-East.

3-6. Thereafter, worship should be continued everyday of the idol of Hari in the abode (Temple) of Hari. Every night an oblation should be offered with dancea, songs and other offerings and services.

The pots should be consecrated in the preliminary consecration rite on the night of the fourteenth. These pots should be eighty-one in number. There should be twenty-one gold pots too, filled with cow's ghee. In front of Hari the devotee should make the mystic diagram of *Sarvatobhadra*. In their middle he should fix an auspicious mirror with a broad base. In the night everyone should keep awake with elaborate arrangements for danee, muaic etc.

7-13. In the morning, O Brāhmaṇas, the devotee should perform the holy ritea in the sacred fire for those deities. With sacrificial twigs of Palāśa (*Butea frondosa*), *Caru* as well as ghee oblations with their Liṅga Mantras are offered to Brahmā, Visnu and Śiva a thousand times for each. At the conclnsion of the *Homas* with the respective Mantras and Symbola (of the deities), he should worship Puruṣottama reflected in the mirror. Thereafter, he should charge the pots with the Mantras of *Puruṣa Sūkta*.

Reciting the same, he should bathe Puruṣottama with an unbroken flow of water.

Reciting the *Pāvamānīyaka* hymns be should bathe the Devas and again reciting *Śrī Sūkta*.

Thereafter, he sbould bathe the Lord with the pots of ghee reciting tha *Vaiṣṇavī Gāyatrī*. Then he should worship the Lord with scented

1. This festival of the bath ceremony of the Lord is performed on the full-moon day of Pauṣa, when the Moon coincides with the Puṣya asterism in the sky.
2. As is seen in the procedure of the Yāgas, this rite is to be performed at the beginning of religious functions.

water dropping in a thousand streams (i.e. water is poured from a pot with many holes pierced therein) while reciting *Śrī Sūkta*.

Thereafter, the Nirmālya should be cast off. He should then smear the body of the Lord with scents and sandal-paste. He should then adorn the Lord with ornaments in the proper places so that their charm shall be displayed. Thereafter, he should adorn (the Lord) with sweet-smelling flower-garlands.

14-18. He should place the eight weapons beginning with the discus in front of the Lord. After holding the gem-set umbrella aloft, he should worship once again Puruṣottama accompanied by Lakṣmī, O Brāhmaṇas, with rich offerings. Then the conch-shells should be blown for their pleasing and resonant sounds. Beautiful courtesans should be employed for the waving of chowries constantly. There should be auspicious songs, dances etc. The bards should recite eulogies and panegyrics. The Brāhmaṇas should repeatedly give shouts of "Be victorious".

The devotee should then worship Keśave with three handfuls of Dūrvā blades and raw rice grains. He should then perform the *Nīrājana*[1] rite to the Lord of the universe by means of lamps with wicks burning with cow's ghee in gold vessels of great purity along with camphor.

19-20. Excellent betel leaves kept in a gold vessel should be well prepared and offered slowly near the mouth (of the Lord) one by one.

Monetary gifts should be given to the preceptor and the Brāhmaṇas should be honoured.

21-23. Those who joyfully witness the festival of the holy bath on the Puṣya day shall realize all their desires fully and go to the region of Viṣṇu. A king dislodged from his kingdom shall regain the realm. He shall even become an Emperor. A lady having no son or with a dead child shall get a son with a long life.

Puṣyasnāna (Puṣya bath) festival is destructive of poverty. It is conducive to wealth. It is a producer of Brahminical splendour. It has been glorified unto you. Now listen to the *Uttarāyaṇa*.

CHAPTER FORTYTWO

The Festival of the Transit (of the Sun) to Capricorn

Jaimini said:

1. Desirous of going to the North, when the Sun enters the Zodiac of Capricorn, O excellent Brāhmaṇas, it is the period of *Uttarāyaṇa* (Northern Transit).[1]

2. When a period of twenty *Kalās* yet remains for the actual transit (of the Sun), that time is extremely meritorious and favoured by Pitṛs, Devas and Brāhmaṇas.

3-5. The man (i.e. the devotee) should take bath in the waters of the ocean at that time, worship Nārāyaṇa, bow down to tha Kalpa tree and enter the shrine. He shall circumambulate the temple three times and worship Śrī Puruṣottama by means of the Mantrarāja. Similarly he should worship Bala and Subhadrā with their respective Mantras. By seeing the Lord in *Uttarāyaṇa* (the Northern Transit of the Sun) one is liberated from the bondage of physical body.

6-9. I shall describe the procedure. It is great and sacred. Listen to it. On the day previous to Saṁkrānti (the Transit) the devotee should place well-pounded fresh grains of rice in a spot to the east of the Mansion (Shrine) and perform the rite of consecration (*adhivāsa*). He should cover the grains of rice with a new cloth and worship with Dūrvā blades, mustard and flowers. Thereafter he shall mutter: "May Kṛṣṇa protect you."

When a *Yāma* (3 hours) of that night has passed, the replica (the movable idol) of the Lord of the universe should be taken to the presence (of the Lord) and the identity (of the two) should be meditated upon. With the remaining offerings he should worship with great concentration.

10-15. The *Nirmālya* cloths and garlands should be placed on the replica which should be taken round the three deities three times elaborately.

It should then be placed in a palanqnin and brought to the door of the Mansion. Imitating the graceful movements of the Lord in his incarnation as Trivikrama when he measured the three worlds with his steps, the replica should be taken round the Mansion three times. At

1. It appears that in order to emphasize the identity of the Lord with Time (Kāla) these festivals are celebrated on important turning points in the year's Calendar.

the end, it should be waved slowly and elaborately on the lap[1] (?). There should be hundreds of lights to dispel the covering of darkness. The circumambulation should be done with paraphemalia of umbrella, flags, banners etc. to the accompaniment of dances, songs and instrumental music.

The noble souls who have destroyed their sins by seeing the Lord, need not have markings of symbols on their body nor the imprints of red hot iron.

Those who follow Lord Trivikrama who proceeds ahead during that festival, obtain the merit of a horse-sacrifice for every step.

16-21. By seeing the first circumambulation the devotee is absolved of the five sins. By seeing the second circumambulation, O Brāhmaṇas, he is liberated from sins of defiling act or contacts with a woman in menstruation. By seeing the third circumambulation he is certainly liberated from the sins of honouring undeserving persons. The fourth circumambulation liberates him from the minor sins.

Again in the morning, the devotee should smear the Lord of Devas with scents and sandal-paste. After duly adorning him with robes, wreath and ornaments, he should worship the Lord as per procedure with all offerings and services elaborately in accordance with his capacity. After concluding the *Nīrājana* rite to the Lord of Devas, he should take the rice grains that have already been consecrated and put in gold pots, to the Lord. They must be mixed with curds, ghee and sugar candy. Small pieces of coconut and ginger should also be put therein. They should be taken to the Lord after circumambulating the Mansion three times. Sweet scents, flowers and raw rice grains also should be put over them. They should be placed in front of the Lord in rows.

22-25. He should then pray thus: "O Lord of the universe, you are the very life of all living beings. You are their progenitor. These rice grains are identical with you. They have been produced by you alone, O Lord.

O Lord who have assumed the body proper for blessing the worlds, O great Lord, accept these things got ready for propitiating you.

If you are satisfied, all the worlds will become powerful by means of this. The holy utterances like Svāhā, Svadhā and Vaṣaṭ will be competent to nourish the Heaven-dwellers. The universe is nourished by them alone. O Lord of the universe, protect the universe consisting of mobile and immobile beings and pervaded by you.

1. Probably a misprint for '*ante*' as '*atke*' does not fit in the context.

26-27. After praying thus to the Lord of Devas he should offer paddy blades as *Naivedya*.[1] Similarly he should offer *Naivedyas* of foodstuffs made with rice along with pots of sweet-smelling curds mixed with camphor, sugar candy, pepper powder etc. He should devoutly worship the Brāhmaṇas standing in front of the Lord of Devas.

28-30. Those cooked rice grains and other things should be given to them with great devotion, thinking them to be the Lord himself.

In a former Kalpa, after procreation was over, Kaśyapa celebrated this festival for propitiating the Lord. Those who witness this festival first celebrated by Kaśyapa shall become happy with all their desires realized always, O Brāhmaṇas. They never bewail. After staying along with Devas they will attain salvation at the end of the Kalpa.

31-34. O sages, he should consecrate the kitchen and the fire here itself. He should perform Vaiśvadeva sacrifice everyday. In the consecrated fire Ramā cooks the food everyday for feeding the Lord. She is in invisible divine form. Charitable gifts of *Tulāpuruṣa* etc. in the course of this highly meritorious festival of the Supreme Soul will have crores and crores of times the benefit. Holy bath, charitable gifts, penance, *Homa*, study of the Vedas and the libation to Pitrs in the course of Uttarāyaṇa festival, will have everlasting benefit.

CHAPTER FORTYTHREE

*The Festival of the Swing**

Jaimini said:

1. In the month of Phālguna the devotee should celebrate the excellent festival of the swing, wherein Govinda plays and sports for the purpose of blessing the worlds.

1. The offering of newly harvested corn (rice) to the Lord seems to be one of the motives of the agricultural community in celebrating this festival.

*The festival of the swing (Dolā-Yātrā) indicates the midday position of the *Ahorātra* year, of which the eleventh day of the bright half of Bhādrapada (*Pārśva-Parivartana* Festival) is regarded as the midnight in Orissa. Jagannātha's identity with Kāla (Time) is hereby emphasized. There is one change in today's Dolā-Yātrā as compared with that in our Purāna. King Rāmacandra Deva, the Abhinava Indradyumna, who re-established the glory of Jagannātha after Kālā Pahāḍ's invasion, introduced some changes such as building a permanent swing-altar etc. One important point to be noted is the influence of the Bhāgavata Purāna. Vṛndāvana is as if transplanted at Puri and Govinda (Kṛṣṇa) participates in the Dolā-Yātrā.

2. He (the devotee) should get a replica made of the Lord of Devas. It should be named Govinda. In front of the Mansion a pavillon should be made.[1] It should be a tall one with sixteeo pillars.

3. It should be square in shape with four doors. It should be provided with an altar. There should be charmiag awaiag. It should be rendered spleodid with wreaths, chowries and banaers.

4. There should be a fine seat oa the altar. It shall be made of the wood of Śrīparṇī (Gmelina arborea). The lovely festival should be celebrated for five or three days.

5. On the previous fourteenth day io the moath of Phālguaa, early ia the aight, O Brāhmaṇas, there shoald be a fire festival oa the east of the Pavilion intended for the festival of swiog.

6. That is blessed by Govinda. It is glorified as aa aacilliary of the Yātrā (festival, processioo). A preceptor should be chosea aad the fire should be kindled with sacrificial twigs by rubbia g them together.

7. The ground should be cleaned and consecrated duly. The mass of tall grasses shoald be trimmed and the ground should be made even. Pire should be deposited there.

8. After worshipping ia accordance with the injunctioas, *Homa* shoald be performed ia accordance with the procedare laid down for Kūṣmāṇda. After worshippiag Goviada, he should be (perched oa the swing and) swuag (at regular intervals).

9-10. This fire should be preserved carefully till the coaclusioa of the festival. Ia the early morniag *Yāma* (3 hours) of the fourteeath day, the splendid idol of Govinda shoald be placed io front of Hari (Hari's replica—Pratyarcā) and then Puruṣottama be worshipped. With the remaioing portioo of the offerings and services the devotee should worship the replica too.

11. Thereafter, O excellent Brāhmaṇas, the cloth and the garlaad should be takea away and be placed on the replica while reciting the Mantra and meditatiog opon the Sopreme Refulgence.

12. Thereupon, that replica (idol) becomes Puruṣottama himself. That replica should be placed io a bejewelled palanquia aod takea to the Pavilioo of holy bath.

1. It means, at the time of the Purāṇa, there was no permanent structure for this Yātrā. The present structure was built in the 16th century CE by King Rāmacandra Deva who is aptly designated as 'New Indradyumna'.

Preparation of a statue of Govinda is for recreating the scene of Vṛndāvana and Kṛṣṇa's playing Holi and colour with Gopīs.

13. There the festival should be celebrated with playing of different kiads of musical instruments, blowing of conch-shells, shouts of "Be victorious", hymns etc. and showers of flowers.

14. There should be umbrella, flags and banners, chowries and fans. There shoald be continaous burning of lamps.

15. At that time Devas with Brahmā as their leader come there along with multitudes of sages in order to witness the great festival of Govinda.

16. The idol shonld be placed and consecrated on the excellent seat and then worshipped with offerings and services. In accordance with the injunction governing the great ablution the devotee shoald perform the rite of ablution.

17. The ablution shonld be performed with Pañcāmṛtas (the five sweet things, viz. milk, sugar, ghee, curds and honey) or with any one of them. At the end of the ablution he should batha (the idol) with perfumed water while reciting *Śrī Sūkta*.

18. The Lord should be aprinkled and adorned with robes, wreaths and ornaments. After performing the *Nīrājana* rite and worship the idol shoald be taken roand the Mansion (shrine).

19. The idol shoald be taken round the Mansion sevea times. Thea the Lord shoald be brought to the Pavilion of awing throagh the street well adorned with buntings, banners and festoons and other embellishments. The idol should be moved round seven times beaeath the lower part of the Pavilioa.

20. (It should be moved round) seven times over the upper part and seven times on the altar with pillars. At the conclusion of the festival again it should be moved twenty-one times.

21-25. This sport of the Lord was proclaimed by Brahmā orally and celebrated by the saiatly King Indradyumna formerly in the beaatiful forest in Vṛndāvana abounding in trees bending with plenty of fruits and flowers and resonant with inebriated bees, sweetened by the cooings of the cuckoo, full of many kinds of birds. The place should be aplendidly decorated. It should be fumigated with incenses of various kinds as well as black aloewood. The quarters should be rendered fragraat by means of the aweet smell of Ketakī flowers in full bloom. It shall be made beautiful with jasmine, Aśoka, Pannāga aad Caṁpaka trees. The Maṇḍapa erected in the middle of that forest should have charming festoons aad ornamental gateways. It must be adorned with wreaths, cloths and chowries.

26-32. In its middle the Lord should be placed in a bejewelled couch

in a palanquin. The Lord should have a gem-set crown. His chest is rendered splendid by a sparkling pearl necklace.

His ears are brilliantly illuminated by means of ear-rings made of valuable gems. He is charming and fascinating on account of divine ornaments worn in their proper places so as to enhance the beauty and splendour.

He is stationed in the middle of a full-blown lotus. He is accompanied by Śrī, the mother of the universe.

He holds the conch, the discus, the iron club and the lotus. He wears the garland of sylvan flowers. He is exceedingly delighted. His nose is splendid. He is refulgent with a stout, muscular chest.

He is eulogized by Devas including Brahmā, who are stationed in the firmament in front (of the Lord), who have bent down their heads and joined their palms together in reverence and who devoutly shout the slogan "Be victorious".

He is worshipped by Gandharvas, celestial damsels, Kinnaras, Siddhas, Cāraṇas etc. including Hāhā and Hūhū who sing divine songs and vie with one another in dancing, singing and playing instruments. They are joyously viewing the Lord so that they appear to be worshipping him with thousands of lotus-like eyes.

33. The devotees should scatter fragrant sandal powder all round in all the quarters. They should place down the idol of Govinda and worship (him) with various offerings and services.

34-35. The devotee should imagine the Lord of the universe as being positioned in the middle of cowherd lasses at the root of a Kadamba tree—the Lord who went on sporting with graceful charms, jocular remarks and various amorous gestures in the middle of the forest and who was taken in vehicles drawn playfully by cowherdesses and cowherds. Thinking of Jagannātha thus, he should scatter scented powder over the Lord.

36-38. Scented powders of red, yellow and white colours should be scattered in the various quarters along with camphor. The Lord should be adorned and adored with divine robes, divine garlands, divine scents, excellent incenses etc.

There should be sweet songs and hymns. Chowries should be waved to and fro. The Lord in the swing should be slowly swung seven times. Those who see Kṛṣṇa then shall undoubtedly attain salvation. The five sins like that of the murder of a Brāhmaṇa shall be destroyed.

39. The devotee should swing the Lord thus three times. It dispels all sins. The Lord blesses men who are devoutly engaged in this. He

is the sole cause of enjoyment of pleasures and salvation.

40. All his graceful activities both intentional and spontaneous, destroy masses of sins. They dispel *Avidyā* (Ignorance), the root cause (of Saṁsāra).

41. If a person sees this on a second occasion lesser sins like slaughter of a cow etc. are dispelled. On the third occasion all the sins are destroyed. There is no doubt in this regard.

42. By seeing the Lord being swung one is liberated from all sins and troubles caused by spirits, animals and deities.

43. It is certain that by celebrating this festival an ordinary king will become an Emperor; a Brāhmana shall master all the four Vedas and become blessed with perfect knowledge.

CHAPTER FORTYFOUR

*Description of the Jyeṣṭhapañcaka Vrata**

Jaimini said:

1-7. I shall recount to you a *Vrata* lasting for a year. On the first day of the year, on the full-moon day in Phālguna (the *Vrata* begins).

There are twelve *Mūrtis* (forms) of Hari, the Primordial Lord. They are well known by the names of Viṣṇu etc. Those *Mūrtis* should be worshipped in turn every month.

(Out of these) One *Mūrti* should be worshipped everyday in the course of a month. There are twelve flowers and twelve fruits to be offered severally like this. The flowers are: Aśoka, Mallikā, Pāṭala, Kadaṁbaka, Karavīra, Jāti, Mālatī, Śatapatra (Lotus), Utpala, Vāsantī, Kunda and Punnāgaka. The devotee should joyously offer these flowers in due order.

The fruits to be offered in due order are: Pomegranate (*Dādima*). coconut, mango, jackfruit, dates, palmyra fruit, old embylic myrobalan,

* This chapter shows how twelve different Mūrtis (idols) of Jagannātha are worshipped one per month with their specific flowers and fruits. Viṣṇu is the Vedic Sun-god. As the Sun is regarded to have twelve different forms, each one being related to a different month, this Jagannātha-Viṣṇu is conceived to have twelve forms. But this is given the Purāṇic garb of a Vrata—the Mūrtipañjara Vrata.

śrīphala (bilva fruit), orange, arecanut, karmaṅgaka (Carissa carandas) and jātīphala (nutmeg).

8. After offering different types of food consisting of lambatives, sweet juices etc., the devotee should offer seat and other services and then eulogize the Sire of the universe.[1]

9. "O Lord of the universe, O omnipresent one, O Lord of things past, present and future, save me. O lotus-eyed one, O Viṣṇu, save me from the ocean of worldly existence.

10. Formerly in the terrifying vast expanse of the ocean water without any support you killed Madhu for the sake of protecting the universe. O Slayer of Madhu, protect me.

11. You took three steps and killed the huge army of Daityas. You (thus) protected the three worlds. O Trivikrama, obeisance to you.

12. You assumed the form of a dwarf having the (Vedas) Ṛk, Yajus and Sāman within. With your wonderful form you enchanted (everyone). Obeisance to that Māyā-wielder.

13. You hold Śrī perpetually on your chest. You grant prosperity to the devotees. Obeisance to you, O Śrīdhara.

14. You are the presiding deity of all sense-organs. You are always the Lord of sense-organs. You are the sole cause of the happiness of devotees. O Hṛṣīkeśa, obeisance to you.

15. This universe consisting of mobile and immobile beings has originated from the lotus coming out of your navel. It is the permanent seat of the Creator. O Padmanābha, obeisance to you.

16. This universe consisting of mobile and immobile beings is bound by the three Guṇas belonging to you. Such a Lord has been bound with ropes by a cowherdess (Yaśodā). O Dāmodara, obeisance to you.

17. You killed the demon Keśin who caused havoc in all the three worlds. You are the master of all types of happiness. O Lord Keśava, protect me.

18. You are the creator of the worlds. You are the first cause of the worlds. Brahmā created living beings (with your guidance). O Viṣṇu of unimaginable greatness, O Nārāyaṇa, obeisance to you.

19. The universe is deluded by your Māyā that has no beginning. Obeisance, obeisance to Mādhava, the embodiment of all Dharmas.

20. You are accessible to the wise ones through perfect knowledge. You are the bestower of the goal on those who are helpless. By your favour, O Govinda, let my *Vrata* be concluded (successfully)."

1. This prayer gives the etymologies of the different names of Viṣṇu (Jagannātha).

21. Every month, at the conclusion of the worship the devotee should pray with these Mantras with great devotion, with palms joined in reverence. He should thus pray to Janārdana at the end of worship.

22. Thus the devotee should perform this *Vrata* (named) *Mūrtipañjara* ('Cage of the *Mūrtis*') for a year. In order to get full benefit he should perform the rite of installation.

23. The devotee should make gold images of the twelve *Mūrtis* of Viṣṇu in accordance with his capacity. These *Mūrtis* should be placed in twelve pots.

24-26. Those pots should be covered with mango leaves separately and dressed with white cloths. They must contain perfumed water with tender leaves (of mango) put in them. In the mystic diagram, Sarvatobhadra, square in shape, these pots should be placed in the eight cardinal points and the *Mūrtis* should be worshipped in them separately by means of the twelve-syllabled Mantra (viz. *oṁ namo bhagavate vāsudevāya*) with offerings and services. At the outset, O Brāhmaṇas, all of them should be bathed in Pañcāmṛtas.

27-31. The following things must be provided for: songs, instrumental music, dances etc., worship of Brāhmaṇas, twelve pairs of cloths, twelve umbrellas, twelve pairs of shoes, fans, waterpots, beds, footstools, sweet scents, wreaths, good betel leaves, rings, ear-rings etc.

Lamps should be burned with ghee. They must be twelve in number. The night should be spent thus.

In the morning, the rites in the sacred fires should be performed.

For each deity three hundred Homas should be offered with sacrificial twigs, ghee and Carus. The Homas with gingelly seeds should be offered one thousand and eight times while uttering the *Vyāhṛtis* (viz. Bhūr, Bhuvaḥ Svaḥ).

At the end of the Homas he should partake of (the *Naivedya*) and give monetary gifts to the preceptor. Twelve well-adorned tawny-coloured cows should be given.

32-33 Thereafter, the devotee should feed one hundred and forty-four Brāhmaṇas. The devotee should gift away to the preceptor all those twelve images along with their pots, canopies, chowries, etc. with due courteous offerings and services. By performing this Vratarāja ('the king of holy rites') the devotee shall realize all desires.

34. Twelve festivals have been glorified including *Guṇḍicā* festival of *Viṣṇu*. By performing this Vrata one obtains the same merit as one gets by viewing those festivals of Viṣṇu.

35. By the favour of the Lord of Devas the devotee shall attain the

region of Indra, overlordship of the entire earth, and the eight supernatural powers.

36. Nārada performed this extremely meritorious *Vrata* for twelve years and the sage became a living-liberated soul.

37. Other Vaiṣṇavas too performed this many times formerly. There is no other *Vrata* more pleasing to the Lord than this.

38. It is conducive to virtue, fame, and longevity. It is favourable to Brāhmaṇas. It causes increase in the family. You all are the sages of restrained souls; you do perform this excellent *Vrata*.

CHAPTER FORTYFIVE

*The Procedure of Splitting Damanaka Grass**

The sages said:

1-2. O sage, this *Vrata* named *Mūrti Pañjara* has been heard of (by us). It causes joy within. It is great with its own grandeur. You spoke of twelve meritorious festivals of which the Lord is very fond. Two of them yet remain (to be told). Recount them to us, O great sage.

Jaimini replied:

3. I shall recount the festival named *Damanabhañjikā* ('Splitting the grass, Artemisia indica'). This is a Spring Festival. If it is performed or witnessed, Puruṣottama becomes pleased.

4. O Brāhmaṇas, previously I have spoken about the grass named *Damanaka*. The devotee should bring it along with its root on the thirteenth day in the bright half of the month of Caitra.

* Damanaka (Artemisia indica) is a fragrant variety of grass which is used in the worship of Viṣṇu (Jagannātha) and Śiva on the 14th day of the bright half of Caitra. The legend to justify this, viz. the killing of a demon called Damanaka and the boon granted to the dying demon to wear him on his person by Viṣṇu is mentioned already. This chapter gives formal recognition to this as a festival 'Damanabhañjikā' (splitting of Damana) with its usual Tāntric formalities. Caitra being the first month of the spring season, this is called the Spring Festival.

5. In its (Mansion's) middle he should make a splendid mystic diagram named *Padma* (Lotus). A replica of the Lord should be worshipped and then kept within it.

6. The image must be accompanied (by the images of) Śrī and Satyabhāmā. The devotee should worship them in accordance with the injunctions. He should perform this rite of the Lord of Devas at midnight.

7. Formerly it was at midnight that the Lord thrashed Damanāsura. After thrashing him, he attained great pleasure. This grass has originated from his body.

8. On the same *Trayodaśī* (thirteenth day) the devotee should consider the grass to be the Daitya. With palms joined in reverence he should utter these sentences:

9-10. "Formerly you killed the Daitya Damanaka who was a thorn unto the three worlds. He has become transformed thus and stands in front of you. At that time when this was produced you felt pleased, O Mādhava. May yon have now too the same pleasure in splitting Damana".

11. After saying thus the devotee places the grass in a hand of the Lord. Then he should spend the remaining part of the night by means of dances, songs etc.

12. When the sun has risen, the Lord and the grass should be taken to the presence of the Lord of the universe, O excellent Brāhmaṇas.

13-14. Thereafter, he should worship the Lord of the universe as before by means of offerings and courteous services:

"After killing Hiranyakaśipu and putting round your neck the entrails taken out of his body, you became delighted. Similarly, O Lord, this Damana grass is given into yonr hand by me for the sake of your delight."

15. After uttering this the devotee should place the splendid fragrant grass on Hari's head. At that time one who is distressed through the worldly miseries joyously sees Hari's lotus-like face beaming with pleasure and therefore attains eacellent happiness.

16. The devotee should take away that blade of grass from Viṣṇu's head and place it on his own head. He sball be rid of all sins. He shall then certainly dwell in the eity of Viṣṇu.

CHAPTER FORTYSIX

Celebration of Yātrā by Dakṣa (on Akṣayatṛtīyā)*

Jaimini said:

1. Henceforth I shall describe a Yātrā that will yield everlasting salvation without strain to (even) the dull-witted whose mind is tied to the imprints of previous Karmas.

2. (The holy rite is to be performed) at midnight on the second day in the bright half of the month of Vaiśākha. The pavilion should be square-shaped. It should be plastered and provided with an altar.

3-4. There should be made a screen all round with a well-washed cloth. The pavilion must have a splendid flight of stairs. It must have a beautiful awning.

In the middle of the pavilion the devotee should place an extremely excellent seat. It should be covered with a cloth. A gold vessel should be placed upon it.

5-8. To the west of the gold vessel a Brāhmaṇa should be comfortably seated. He must be pure and clean. He should take the following articles in another vessel: twenty-five *palas* of sandal-paste, black aloewood more than a *pala*, saffron half the quantity of aloewood, incense half the quantity of saffron, musk and camphor together equal to the incense. All these should be ground into paste with the juice of trumpet flowers. Two *palas* of excellent black aloewood oil should be mixed with them. All these should be stirred together and poured into the first vessel.

9. He should cover it up with the leaves of Ketaka plant and wrap it with a silk cloth. Repeating the Mantra "*gandhas te somam*" etc. he should protect it with *Garuḍamudrā*.

10. Thus all these things should be consecrated and placed in the pavilion. At the time of dawn it should be taken to the presence of Kṛṣṇa.

* Akṣaya Tṛtīyā is the third day in the bright half of Vaiśākha. It is supposed to be the first day of *Kalpa* (*Kalpādi*) as well as that of Yuga and, Jagannātha-Viṣṇu being an embodiment of Kāla (Time), the day has a special significance. From the point of Saguṇa Bhakti Jagannātha must be protected from the coming summer which is so hot. It is by application of cool sandal-paste that Jagannātha is worshipped on this day.

11. With chowries, umbrellas and (the blowing of) conch-shell etc. the shrine should be circumambulated. The replica is then placed in front of the Lord. He should then worship Puruṣottama.

12. Then the covering cloth should be taken away and (the materials) should be looked at with the divine (?) vision. He should then sprinkle it with water while reciting the Mantrarāja and stir it by beating etc.

13. The Lord should be worshipped with fragrant flowers and raw rice-grains. Repeating *Śrī Sūkta* he should smear the idol (with the paste). The entire body of the Lord of Śrī should be so smeared with gentle touches.

14. Devotees of Viṣṇu shout the slogan of "Be victorious" and praise Hari. Learned men eulogize him with different hymns and passages from the Upaniṣads.

15-20. He should propitiate the Lord of the universe with flutes, lutes etc., various dances, songs and (playing of) musical instruments, fans, chowries, umbrellas and other kinds of offerings and services.

On the third day also the Lord should be smeared (with the paste) at the outset. Merely by thinking about the Lord the embodied ones get all their distresses destroyed. The same Lord, O Brāhmaṇas, destroys (all distresses) on being seen. The greatness of Viṣṇu cannot be comprehended (perfectly) by saying that it is like this or that.

Robes of fine texture, wreaths, different kinds of foodstuffs and beverages, tasty milk-products and other materials should be repeatedly offered. Then the devotee should worship the Lord with well-prepared betel-leaves.

Those men who devoutly see Kṛṣṇa at that time will never return to earthly existence even after hundreds and crores of Kalpas. They will attain the form of Viṣṇu and dwell in the region of Viṣṇu.

21-23. In a former Kaliyuga, O Brāhmaṇas, the Prajāpati (Patriarch) named Dakṣa was moved with pity on seeing men suffering from distresses coming from bodies and other sources. He went there and celebrated the great festival in the manner described by me. He was the first person to do so. On the third day in the bright half of the month of Vaiśākha he applied sandal-paste on the body of the Lord and joyously repeated this prayer:

Dakṣa prayed:

24-31. O Supreme God, O Lord of Devas endowed with natural bliss,

O Lord of the universe free from impurities, save us. We have become immersed in the oceao of worldly existence. These men are suffering from different kinds of distresses. O Kṛṣṇa resembling cloud, they are like dry grass. Nourish them with nectar and your splendid glance with s feeling of compassioo for me too. Obeisance to you.

O Lord of the worlds, it ia to redeem those who are confounded with the sins of Kali that you have taken this incarnation within the cave of this Nīla mountain.

O Lord, merciful to the wretched and the helpless ones, you alone are competent to burn down the mass of great sins that has taken root over s long time and cannot be easily got rid of.

Seeing you is a great Yoga (but it ia) devoid of the usual eight limbs such as *Yama* (Restraint) etc. It is the means for accomplishing the fourfold aim of life. Those who are inclined towards it do not become grief-atricken in tbe forest of worldly exiatence that ia very difficult to cross and that causes great terror.

O Lord of Devas, self-knowledge is not the liberator without the assistance of (good) Karmas. But this, your sight, O Lord, shall liberate (devotees) without (performance of) Karmas.

O Kṛṣṇa, be victorious. O Lord, be victorious. O Imperishable One, be victorious. O Immutable One, be victorious. Be pleased. Bless these wretched, confounded and foolish people.

32. After praying thus and repeatedly saying "Be pleased, O'Lord; be pleased, O Lord; be pleased, O Lord", he fell at the lotus-feet (of the Lord) like a rod.

33-36. Thereupon the Lord spoke to the Prajāpati (Dakṣa) in clear, well-modulated tone:

"O dear one, get op The boon that is desired by you is very difficult to get. Yet it is granted to yoo. It ahall undoubtedly take place by my favour. It is known to you that my blessing is very difficult to get by persons deficient in merit. You are born of my own limbs. You have prayed to me (plessing me) through my festival. Hence I shall grant you a favour as a token of my pleasure.

Tbose who davoutly and joyously witness this celebration of everlasting benefit, shall obtain whatever they mentally wish for at that time.

37. Just as the applicatioo of sandal-paste removes bodily heat, so alao this festival of mine, O Dakṣa, is destructive of the three types of distress.

38. With your mind urged and directed by me, you have celebrated this festival. This has certainly been thought of by me for the sake of the uplift of the distressed ones.

39-40. O Prajāpati, I shall definitely grant you everything that has been desired by you. These twelve great processions and festivals beginning with *Guṇḍicā* are very sanctifying. Each of them yields salvation. All of them are conducive to the increase of virtue, wealth and love.

41. If a person devoutly witnesses even one of these, he shall cross the ocean of the worldly existence by means of that one alone and shall go to the region of Viṣṇu."

Jaimini said:

42-44. After saying this to the Prajāpati the Lord vanished.

Believing everything faithfully, Dakṣa, the Prajāpati, stayed on that mountain for a year and witnessed all the great festivals at his behest. He was born as an omniscient Brāhmaṇa in the excellent family of Kauśika. He made people celebrate all the great festivals.

45. These festivals have been recounted for the sake of convincing people of deficient intellect. This Sire of the universe is that Supreme Brahman itself. He has been propitiated by the Lord of Suras for the sake of blessing all the worlds.

46-49. Whatever may be the form in which he comes into our view, he is certainly the bestower of salvation. Even to women he grants all the desired objects. There ia no doubt about it.

The Lord is true to hia promise. The Slayer of Madhu dwells there. On seeing him one surmounts all difficulties and griefs originating from the ocean of worldly existence.

Of what avail are holy rites, penances, gifts, *Kṛcchras* (varieties of expiatory rites) and sacrifices? Of what avail is Yoga with its eight limbs? Of what avail are Sāṁkhyn and other (aystems of philosophy)?

One should take bath in the waters of the ocean in the holy spot of Śrī Puruṣottama and witness with his physical eyes the Brahman in wooden form dwelling at the root of the banyan tree. Thereby one is liberated from the bondage of physical bodies.

CHAPTER FORTYSEVEN

Meditation on the Lord in Different Forms

The sages said:

1. O holy Lord, conversant with all scriptures, a wonderful account about the greatness of the festivals of the Lord, destructive of sins, has been heard.

2. Now tell us how this Lord grants prosperity on meditation of his glorious attributes by those who desire prosperity. How is he the bestower of all desired objects?

Jaimini said:

3. All the mobile and immobile beings of the universe are the *Vibhūtis* (glorious attributes) of Viṣṇu. That one Supreme Lord is the bestower of prosperity and glory. He is the Supreme *Vibhūti* too.

4-5. It is not possible to measure his greatness by saying "It is this much". What one gets or becomes is determined by the degree of his devotion to God and his mode of worship. The single path for acquiring all the four aims of life beginning with Dharma is that Lord of wooden form.

6. The path of virtue and piety is incomprehensible. It has become (too) narrow due to numerous restrictions imposed by precepts. O excellent Brāhmaṇas, no one is competent to come to a decision as to its (of Dharma) exact nature.

7. Artha (Wealth) and Kāma (Love) have always gross features. They have their origin in Dharma. The Lord increases all these three without any strain.

8. Indeed Dharma itself is Lord Viṣṇu. This universe has its root in Dharma. Jaoārdana is the Lord of Dharma and of the universe.

9. If a man's devotion is well-established in him (the Lord) who is identical with the aims of life, he becomes a contented soul in every respect. He is not affected by (unfulfilled) yearnings. He never feels grief-stricken.

10. If he is worshipped in the form of Śakra,[1] he bestows the wealth and glory of all the three worlds.

1. VV 10-15 describe the specific merits derived from worshipping the different forms of the Lord such as Śakra, Brahmā etc.

If Hari is meditated upon in the form of Brahmā, he causes increase in family.

11. In the form of Sanatkumāra he grants long life. Meditated upon in the form of Pṛthu he bestows employment and riches.

12. Worshipped as Vācaspati he bestows the benefit of bathing in Gaṅgā and other sacred waters. Meditated upon in the form of the Sun he dispels internal darkness.

13. Worshipped as the Moon he will give matchless fortune. One who meditates upon the Lord in the form of Vākpati, becomes conversant with the principles of the eighteen Vidyās (branches of learning).

14. This Lord identical with the universe, when meditated upon in the form of the Lord of Yajñas, shall bestow the benefits of performing horse and other sacrifices. He is the eternal Lord.

15. Meditated upon in the form of Kubera he will grant immense prosperity.

16. Such is the Ocean of Mercy dwelling on that Nīla mountain. He has come in embodied form under the guise of the Lord with wooden form to bless the wretched and the helpless.

17. Go there, O Brāhmaṇas; stay there with mental and bodily purity and concentration. Seek refuge in the pair of lotus-like feet of the Lord of Śrī.

18. If you wish for perpetual enjoyment of pleasure here and hereafter and, in the end, final emancipation in the form of complete isolation from matter, go to that place.

CHAPTER FORTYEIGHT

Popularization of the Lord's Worship by Indradyumna

The sages said:

1-2. At the conclusion of the installation of the Mansion, what boons Hari granted to Indradyumna as well as the twelve great festivals that he ordered—all these we have heard directly from you. Thereafter, what did the highly intelligent king who continued to remain a devotee of Viṣṇu, do?

Jaimini said:

3. After receiving the boons directly from the Lord of the universe,

who is the Brahman incarnate, that excellent man considered himself blessed and one who had fulfilled his task (in life).

4. He celebrated all those festivals, the bestowers of merit and emancipation, in accordance with the command (of the Lord). He worshipped the Sire of the universe in diverse ways and with many offerings and courteous services.

5. Then he instructed king Gāla about the various things that the Lord had commanded along with the procedures for the same. And he spoke these sweet words full of righteousness and justice:

Indradyumna said:

6. O king, you are a man of vast learning. You abide by the practice of virtuous deeds. You entertain devotion to the Lord in thought, words and deeds.

7. The Lord does not command merely for the sake of instructing a single person. He is the preceptor of both mobile and immobile (beings). The entire universe has become his disciple.

8. With the aim of blessing me the Lord of the universe incarnated. For the sake of uplifting men of distressed minds he will stay here for a long time.

9. Carry out his behest with devotion and faith. O king, do not think that he is a mere idol.

10. It has been perceived directly by you that all the three worlds came to the earth at the time of the entry into his Mansion by the Lord of the universe.

11. All the Devas headed by Brahmā came simultaneously along with the Lord in his cosmic form. We all became bewildered, unable to know what we should do.

12. This Lord who has assumed the wooden form is himself identical with mobile and immobile beings. Know him to be the Kalpa tree, the bestower of all desires on the earth.

13-15. Whatever may be the form in which one worships him, one attains the fruit of one's desire. Though they strive much, ascetics do not obtain him. He is stationed beyond the darkness. He is of the form of some unique luminous being. He is the sole path of Yogins, of pious ascetics, of the purest persons having sublimated their sexual energy, of those who are endowed with single-minded devotion.

During Summer one attains the greatest pleasure by immersing oneself in a vast water reservoir, cool, deep and majestic. In the same manner one gets the height of bliss in this ocean of mercy.

16-18. Whea Puruṣottama has been approached (realized), oae gets rid of the misery in the form of the three types of suffering. Neither mother nor father, neither a friend nor a wife nor a son can be of as much assistance as he to those distressed persoas who have sought refuge in him. So serve him. He bestowa the benefits of worldly eajoyment as well as salvation. Make the eitizens and the general public celebrate those festivals elaborately.

19. This is the usual path of virtue among kings, O excellent king, that what is initiated by the earlier one is kept up and perpetuated by the later one.

20. Worship Nṛsiṁha, O kiag of kings, with offerings and services leading to great prosperity. Worship him at the three saadhyās (morning, nooa and eveniag) everyday aad attaia the greatest bliss.

21. They say that the preservation of what is doae aad achieved by others is superior to what is done by oneself. If a person maiataias what is handed over by others, it ia indeed superior tu what is givea by himself.

Jaimini said:

22. With palms joined in reverence that excelleat kiag Śveta accepted his suggestioa with a bowed head like a garland of great quality (or value).

23. The saintly King Indradyumna propitiated Puruṣottama. Accompanied by Nārada that glorioua king went to the world of Brahmā.

24. Thus the excellent, meritorious greataess of the sacred place has beea recouated to you. So also the greataess of the Brahman in wooden form permanently dwelling there.

25. If a person devoutly listena to this, as it is being read, O excellent Brāhmanas, he will get the entire beaefit of performiag a thousaad horse-sacrifices.

26. The *Ardhodaya* is a great astronomical combination glorified by Skanda. The merit of the glorification of Viṣṇu's greatness is crores of times greater than that.

27. He who listens to tbis every morning, shall be on a par with oae who gifts away a hundred tawny-coloured cows. He shall obtaia the benefit of ablution in the holy waters of Gaṅgā and Puṣkara.

28. It is conducive to wealth, fame and longevity. It is meritorious. It iacreases progeny. It yields the benefit of being established ia heaven. It is destructive of all sins.

29. This is the secret mentioned in Purāṇas. It is well-guarded. It should never be mentioned to anyone except a Vaiṣṇava.

30. The following are Avaiṣṇavas: Those who indulge in evil arguments, those who have imperfectly learned the Vedas and the Āgamas, atheists, hypocrites, those who always see only defects in others. Their lives are furitless. From them this should be kept secret.

CHAPTER FORTYNINE

The Merit of Listening to a Purāṇa

The sages said:

1-6. O holy Lord Jaimini, O master of the Vedas and their ancillaries, with your blessing everything has been heard by us. The greatness of the Lord of the universe, of the prominent sacred place and all the festivals has been heard by us.

The merit of consuming the leavings (remnants) of the food of the Lord, the rare story of the life of King Indradyumna, the form of Nīlamādhava and the revelation of the Brahman in wooden form—all this has been heard by us as it issued forth from your lotus-like mouth.

O most eloquent one, from you alone we wish to hear the merit of listening to a Purāṇa. We are joyful and eager for the same.

O holy Lord, tell us in detail. What is its mode? By whom should it (be resd). If you have mercy on us, it behoves you to relate as it is.

Jaimini said:

7. Very well, O excellent sages. What has been asked by you with great joy is nice; I am exceedingly pleased. It makes me thrilled with joy.

8-10. So I will speak everything. Listen attentively. When a devotee is ready to listen to a Purāṇa, he should first perform the rite of *Saṃkalpa* in accordance with his capacity.

He should choose a Brāhmaṇa (i.e. narrator of the Purāṇa) for the purpose of listening. He (i.e. the Brāhmaṇa) should be born of a pure family. He should not have any limb mutilated. He should be calm and of the same branch of Veda as oneself. He should be one's own

priest. He should be n knower of the true meaning of nll the scriptures. He should be invited with (the offer of) nxtremely splendid ornaments, robes, sandal-paste, wreaths etc.

11-16. With palms joined in reverence the devotee should pray to the Brāhmnṇn:

"You are Viṣṇu. Viṣṇu is yourself. There is no difference at all. Let my undertaking be free from obstacles by your fnvour. Be pleased."

The Brāhmaṇa invited should be made to sit on nn auspicious nnd costly seat. He should put n garlnnd round his neck. There must be n flower besmeared with sandal-paste (placed) on the head. Since nt that time that Brāhmaṇa is considered to be on n par with Vyāsa, he should be requested to worship the book which is in the form of Viṣṇu. This is cnlled *Vyāsapūjā*. The Brāhmnṇa should perform it with snndal-powder, nloewood and flowers. There should be different kinds of tasty foodstuffs etc. With great devotion the rule of offering the seat should be observed everyday.

Now I shnll describe the characteristics of the listener. Let it be heard.

17-18. The devotee should make arrangements for seating the people who mny be coming one nfter another, O Brāhmnṇas. For thnt purpose he should set apart a number of seats.

He himself should sit on another seat. He should be eager in his mind to listen. Or he should sit on the ground cleansed nnd purified duly along with the others.

19. He should sit in front of Vyāsa. But his seat should not be higher (than that of Vyāsa). He should have taken his bath. He should be joyful. He should wear two white clothes.

20. He should perform the rite of *Ācamana*. He should have the markings of conch-shell, discus etc. He should meditnte on Viṣnu mentally. He should hnve grent fnith.

21. Faith in the Purāṇn, the Brāhmaṇa, the Lord, the employment of Mantras, Tīrtha, utterance of elderly people etc. is beneficinl.

22-23. Hence, O excellent sages, nll merit hns belief as its cause. One should nvoid the following: conversation with heretics, futile talk and all kinds of worries. In this mnnner, O Brāhmanas, he should joyfully listen to it everyday.

24-25. When the reading is concluded, the people should give their nppreciation by elnpping their hands repeatedly nnd utter words such as "Be victorious, O Kṛṣṇa, O Lord of the universe, O Hari etc." The sound of the same should rise to the sky and be heard everywhere. This

should be done everyday to propitiate the Enemy of Mura.

26. Then, when the (reading of the) book is completed the devotee should be eager to propitiate Viṣṇu. He should adorn the Brāhmaṇa equal to Vyāsa by good clothes, wreaths, sandal-paste etc. as well as ornaments. O Brāhmaṇas, he should do everything with great devotion.

27-31a. He should give monetary gifts according to his capacity and in accordance with the injunctions. Listen now from me as to who should give what. Kings should give elephants along with their ornaments. Kṣatriyas too should do likewise. Indeed they are considered equal to king.

Brāhmaṇas should give books and bamboo-boxes for the worship of Viṣṇu. In accordance with their devotion, they should give gold, silver, foodgrains and clothes.

Vaiśyas should give horses hailing from the Sindhu land and fully caparisoned with gem-set ornaments etc. They should give milch-cows with all (auspicious) characteristics and give them along with their calves. Other pious persons can give other things such as gold etc.

31b-33. Righteous Śūdras should also give gold etc. with great joy in their minds. They can give clothes, gold, foodgrains, gems, cows etc. all adorned with different kinds of ornaments. They should be giving plenty of milk or they may be pregnant. Monetary gifts should also be made so that the preceptor may be pleased.

(The listener) should give in accordance with his capacity, O Brāhmaṇas; he should not be unnecessarily stubborn or niggardly in spending.

34-35. *Śānti* (conciliation) rites, *Pauṣṭika* (nourishing) rites, *Vratas*, marriages, rites for the achievement of salvation, listening to the Purāṇas, *Yajñas* etc., performing charitable acts and different kinds of *Vratas*— these should never be devoid of monetary gifts (*dakṣiṇā*). Otherwise they will be fruitless.

36-38. Asuras appropriate the merit of that holy rite. The beauty of a woman (is futile), if it is bereft of the love of a husband. Archers (are deemed unfit), if they show their backs and run away from battle-field. If a horse is not capable of running, it is considered defective, O Brāhmaṇas. A man may be a knower of all the scriptures but dumbness (on his part) makes it (his scholarship) defective. In the same manner all holy rites devoid of monetary gifts are fruitless.

39. Since the mass of sins is destroyed by *Dāna* (gift), therefore it is called *Dakṣiṇā* by persons conversant with scriptures, O Brāhmaṇas.

40-41. Then Brāhmaṇas should be fed with articles prepared in ac-

cordance with one's capacity. There should be camphor, sugar-candy, ghee, milk-puddings, foodstuffs of six kinds and beverages tasty like nectar etc. To them also gold, clothes etc. should be given.

42. Thus the mode of listening to a Purāna has been entirely described to you. If it is followed, it shall be fruitful. Now, O excellent sages, what else do you wish to hear?

The sages said:

43-45. Oh! It is our great fortune that the fruit and mode of listening to a Purāṇa destructive of the mass of sins, has been heard by us directly along with its sub-divisions and ancillaries from your lotus-like mouth.

We are blessed. We are meritorious. We are free from ailments in this world. Now, O sage, according to our capacity Dakṣiṇā is given to you for the sake of getting the merit. Be pleased to accept it.

46. After saying this those sages who had no possession or assets whatsoever gave him sacrificial twigs, Kuśa grass, flowers, fruits, raw rice grains etc. They became liberated thereby. With great delight they went to the excellent holy region.

:: End of Puruṣottama-Kṣetra-Māhātmya .:

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